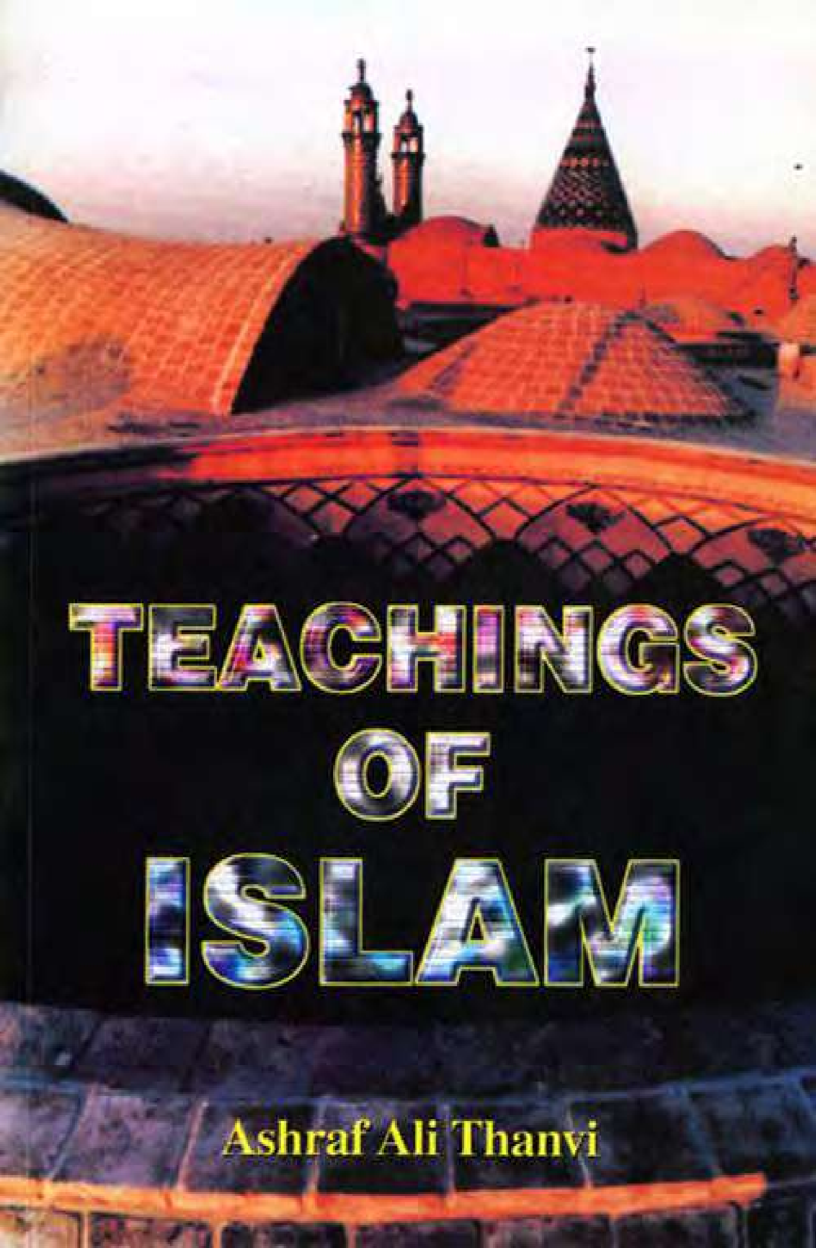


TEACHINGS OF ISLAM

Ashraf Ali Thanvi

TEACHINGS OF ISLAM.

(Being a Complete Review of Islam :
Shariah and Tariqah)

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**

I. Preface

يُسَبِّحُ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ۝ هُوَ
الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتٰبَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلٰلٍ مُّبِينٍ ۝ وَّاٰخَرِينَ مِنْهُمْ لَمَّا
يَلْحَقُوا بِهِمْ ۝ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيهِ مَنْ يَّشَاءُ ؕ وَاللّٰهُ
ذُو الْفَضْلِ الْعَظِيمِ ۝

These days most people think that Islam teaches salah, fasting and some things of the Unseen on the day of judgement, beautiful women (Hoor) in paradise, snakes and scorpions in Hell and has nothing to do with the apparent and hidden related conditions. Think whatever you fancy to Allah and His prophet (sal-am). Do yours dealings as you wish. Do business as you like. Treat people as you wish. Eat, drink whatever you please. Have your sittings standing, meeting and way of life as you wish. Keep your self associated with whatever qualities you like. You are free to do whatever you please. They think of following the other nations in business, their philosophies in way of life, and those who claim to be god in selfish stages. In short they think there is no principles of being Allah, His Prophet (sal-am), no principles of dealing and business transations, no understanding of morals and manners, no realization of stages and elevation of self, etc. The result is as bad as can be imagined. The opponents of Islam say that Islam is incomplete not that they have incompletely learnt it. Some young educated people began to think this way too. They began to think that they neaded the modern civilization in some respects, and by their tongue, heart or action began to prefer other peoples way over their own. They began to laugh at their own beliefs. The result was that the general public began to only consult Ulema (learned

scholars) in Salah, fasting, etc., but in legal cases, business etc. they felt totally independant. Neither was the details of monotheism one prophethood asked and discussed. To the extent that their some deeds convey polytheism in Divinity and prophethood specially ladies because involved in daily deeds, worship and enquiry of rules and regulations but lacke interest in dealing, morals, etiquettes, reform of the self and heart, etc. The result is that with increase of the knowledge in some aspects if the religion, there is also increase in pride, greed, love of the world and the like. The result on sufis was that they began to think shari'an ahd tariqah two different and unrelated things, the latter the real things and the former for administrative purposes. They became opposed to ulema and considered their inspirations as the highest authority. Their thoughts were inspirations and latter was alone above any doubt the ultimate truth. They did not feel like examing them with shari'ah or Ulema. Almost every group has this trouble. We belong to Allah and to Him we shall return. If you look at the Quran and Sunnah you will find all the teachings of Islam there in clear statements, for example: اَرْسَلْنَا فِيْكُمْ رَسُوْلًا

مِّنْكُمْ يَتْلُوْا عَلَيْكُمْ اٰيٰتِنَا وَيُزَكِّيْكُمْ وَيُعَلِّمُكُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ
مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ۔ اَلْيَوْمَ اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَاَتْمَمْتُ عَلَيْكُمْ نِعْمَتِيْ
وَرَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ۔ ونحو ذلك ۔ آخر جس قرآن میں يُؤْمِنُوْنَ بِالْغَيْبِ وَ
يُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ مذکور ہے اسی قرآن میں فَانْكِحُوْا مَا
طَابَ لَكُمْ الآية اَلطَّلَاقُ مَرَّتٰنِ الآية اَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ الرِّبٰوا الآية
لَا تَاْكُلُوْا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ اِلَّآ اَنْ تَكُوْنَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ
الآية وَاِذَا حُيِّيْتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِاَحْسَنَ مِنْهَا الآية مَنْ يَّشْفَعْ شَفَاعَةً حَسَنَةً
الآية وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ الآية وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوْفًا الآية وَ
اٰتِ ذَا الْقُرْبٰى حَقَّهٗ الآية اِذَآ اَنْفَقُوْا لَمْ يُسْرِفُوْا وَلَمْ يَقْتُرُوْا الآية اِنَّمَا الْمُؤْمِنُوْنَ
اِخْوَةٌ الآية لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ الآية اِجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ الآية وَلَا
يَغْتَبْ بَّعْضُكُمْ بَعْضًا الآية اِنَّ اللّٰهَ لَا يُحِبُّ الْمُسْتَكْبِرِيْنَ الآية يُحِبُّهُمْ وَيُحِبُّوْنَهٗ

الآية إِنَّ اللهَ مَعَ الصّٰبِرِيْنَ الآية وَعَلَى اللهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُوْنَ الآية اَلَّذِيْنَ هُمْ
فِيْ صَلَاتِهِمْ خٰشِعُوْنَ الآية تَقْشَعِرُّ مِنْهُ جُلُوْدُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ الآية يَبْكُوْنَ
وَيَزِيْدُهُمْ خُشُوْعًا الآية وغيرهما من

Besides these there are verses of dealings, way of life, stages in education of self, etc. Similarly if you examine Hadith you will find faith, salah, Zakah, business, Nikah, Divorce, manners and morals, behaviour, etc. as chapters. Then how can you say that Islam has taught us belief and worship only but not dealings, way of life and Tasawwuf; If you are honest you will agree that Islam has taught all the full things and not left us looking for them elsewhere. Even in other nations there are some honest people who agree to this claim.

When I saw these ideas spreading in the general public, I decided due to Muslim sympathy to write this book in which all the five things be collected and dealt from Quran and Hadith for their benefit. Special mention is made to the mistakes of Sufis and their corrections and reforms in this work. Sufism means pleasure of Allah, and that comes by following rules and regulations. The rules one for all walks of life and all walks of life have to be reformed. First have the Islamic believes of Ahle Sunnah wal Jama'at; then learn salah, fasting, Zakah etc., and follow them then learn Halal or Haram in Islam, so that heart may be enlightened. Learn the Islamic way of life and rights and duties in Islam so as to fulfill these and do no tyranny. If you do tyranny, you can't have mercy from Allah and if you enter Tariqah you will not go astroy and are bound to succeed.

The five topics of Islam that one mainly treated have include the following: Belief, Deeds and worship, dealings and politics, Way of life and Etiquettes, Sulook, Tasawwuf and Tariqah.

O Allah help me and save me from mistakes.

(Mujaddid) Mohmmad Ashraf Ali Thanwi.

II Islamic Beliefs

Belief 1: The entire universe did not exist before. Then it came into existence by the creation of Allah.

Belief2: He is since ever and will remain for ever.

Belief3: There is nothings like Him, and He is unique.

Belief4: He is alive. He has power over everything-Nothing is secret from His knowledge. He sees everything. He listenes to everything. He speaks whatever He pleases. He is worthy of worship. He has no partner. He is kind to His creatures. He is king(of kings).He is free from all defects. He saves His creatures from all troubles and calamities. He is respectful. He is the greatest. He is the creator. He is the forgiver of sins. He gives a lot. He is Mighty. He is the giver of sustenance, gives more to some, less to some. He elevates some, He degrades some.Give respects to some, Humiliates some whom He pleases. He is just. He is tolerant. He appreciates service. He accepts our prayers. He listen to us There is wisdom in all His actions He makes all the things. He created us for the first time. He will create us again on the day of judgement. He gives life. He takes life. We know Him by His qualities and virtues but nobody can know His self. He accepts repentance of sinners. He punishes those worthy of punishment. He gives guidance. He neither sleep nor dozes. He does not get tired of looking after the universe. He is holding everything. He has all similar virtues of excellence.

Belief5: He is One. He does not need anyone. He did not give birth to anyone nor was born from anyone. There is no rival to Him.

Belief6: He is free from the qualities of His creatures. And wherever in Quran or Hadith such things are mentioned leave

its meaning to Allah, He knows its true nature and we believe as such or give it a meaning suitable to it with which we can understand.

Belief 7: Whatever good or bad happens in the universe Allah knows them all before hand and creates them according to His knowledge. This is fate or destiny. There are secrets in creating bad things which everyone does not know.

Belief 8: Allah has given His servants choice to do good or evil which they do by their choice. He is pleased by good deeds. He is displeased by bad deeds. But His servants can not create any work.

Belief 9: Allah has not ordered His servants anything what they can not do.

Belief 10: Allah is not obliged to do anything. Whatever favour He does is by His mercy and kindness.

Belief 11: Many messengers and prophets came to guide His servants. They are all innocent. Their number is known to Allah alone. Allah gave them miracles which other people could not perform to prove their truth. The first of them is Hadhrat Adam A.S. and the last is Hadhrat Mohammed (sal-am) and the rest were in between. Some are more famous such as Hadhrat Nuh, Hadhrat Abraham, Hadhrat Isa, Hadhrat Ismael, Hadhrat Jacob, Hadhrat Joseph, Hadhrat David, Hadhrat Soloman, Hadhrat Job, Hadhrat Mosa, Hadhrat Haron, Hadhrat Zekeryah, Hadhrat John Baptist, Hadhrat Jesus son of Mary, Hadhrat Al Yasaa, Hadhrat Jonah, Hadhrat Lut, Hadhrat Idris, Hadhrat Zul kifl, Hadhrat Saleh, Hadhrat Hood, Hadhrat Shoaib, Hadhrat Ilyas Alaihimus Salam.

Belief 12: Some messengers are higher in ranks than others. The highest in ranks is Hadhrat Mohammed (Sal-aw) No new prophet can come after him. He is the messenger of all those

to be born till the day of judgement among men and Jinn.

Belief 13: Allah took our messenger while awake with his body from Mecca to Jerusalam (Baitul Muqaddas) and then to seven heavens and wherever He pleased and then brought him to Mecca. This is called Ascension or Meraj.

Belief 14: Allah created many creatures from light whom we can't see they are angels. We are not told whether they are male or female. They perform many functions. They never disobey Allah. Four of them are famous: Hadhrat Gabriel, HadhratMichail, Hadhrat Israfeel, Hadhrat Izraeel.

Belief 15: Allah created some creatures from fire. We can't see them. They are both good and bad. They have children also. The most famous is the devil shaitan (Iblees).

Belief 16: When a Muslim worships Allah, avoid sins, doesn't love the world, and obeys the prophet (Sal-am) completely he becomes friend of Allah or Wali or saint. Some times he can show things which other people can not do. These are called miracles (Karamat).

Belief 17: A Wali, no matter how great, can still not reach the rank of a Prophet.

Belief 18: It is obligatory for a Wali to follow the shariah. As long as the senses are right no worship (Salah, fasting or any other thing) is waived. The sins are never alright for him.

Belief 19: A person opposed to shariah can not be a Wali or saint. If he shows some strange things with his hands, these are magic, or devlish activity or selfish activity. Don't have faith with him.

Belief 20: A Wali can get to know some secrets with awake or sleeping. This is kasfh ilham or inspiration. Follow them if according to shariah, otherwise reject them.

Belief21: Allah and His Prophet (Sal-am) have told all the things of religion on Quran and Hadith. There is no room for anythings new or innovation or Bidah which is a big sin. Earlier Ulema called Mujtahid have explained Quran and Hadith with the power of their knowledge and piety and explained many new things to others. Four of them are famous: Hadhrat Imamul Azam Abu Hanifah Rah. (the greatest Imam with the largest following), Hadhrat Imam Shafei Rah, Hadhrat Imam Malik Rah, Hadhrat Imam Ahmed Ibne Hanbal Rah, Followers of Imam Abu Hanifah are called Hanafi and are in majority in the Indo-Pakistan sub-cotinent. Eighty percent of all Muslims are Hanafi.

Similarly for the reform of self saints have devised methods from Quran and Hadith with the light of their heart, four of which are famous: Hadhrat Khawaja Moinuddin Chishti Rah, Hadhrat Abdul Qadir Jeelani Rah, Shaikh Shahabuddin Suhravardy Rah, Hadhrat khaja Bahauddin Naqshbandi Rah, Follow any Mujtahid you wish but don't insult others. Don't follow these if they have made a mistake somewhere in interpreting Quran and Hadith.

Belief22: Allah has revealed many small and bigger books from heaven through the angel Gabriel to different Prophets that they may guide their people and nation. Four Books are famous. Torah to Hadhrat Musa (Moses), Psalms (Zaboor) to Hadhrat David (Daud), Gospols (Injil) to Hadhrat Isa (Jesus), and Quran to Hadhrat Mohammad (Sal-am), Quran is the last holy book. No book will come from Heaven now Quran's orders will prevail till the day of judgement. All other books are changed and mutilated by earlier people but Allah has promised to protect Quran. No one can change a word of it.

Belief23: True Muslims who saw our prophet (Sal-am) are called companions (Sahabi). They were all great people. Love them and have God's faith with them. If you have any quarrel or war between them ignore it as a minor incidence. Do not rebuke

them. The four best ones are in order of their caliphate: Hadhrat Abu Baker Rad. He sat on the place of the holy prophet (Sal-am) looked after the religion. He is the best of all Muslims, Next come Hadhrat Omar Rad., the second caliph. Next come Hadhrat Othman Rad., the third caliph. Finally come Hadhrat Ali Rad., the fourth caliph.

Belief24: The prophets wives and daughters were all highly respectable. Among daughters the highest in rank is Hadhrat Fatima Rad, and among wives the highest ranks were Hadhrat Khadijah Rad., and Hadhrat Aisha Rad..

Belief25: Faith remains valid when you accept as true all the sayings of Allah and prophet (Sal-am). If you doubt, call it a lie, find fault, joke them your faith is gone.

Belief26: Not to accept the obvious meaning of Quran and Hadith and find a twisted meaning to satisfy your selfish doing is irreligious.

Belief 27: You lose your faith of you consider sin as permissible (Halal).

Belief 28: As long as you consider a sin as sin and bad, your faith may be weakened but not lost.

Belief 29: To be fearless of Allah or to be hopeless of Allah's mercy is kufr(atheism).

Belief 30: To ask someone about the unseen and to believe it is kufr (atheism). However, the prophets are told by revelation, saints by inspiration and general public by sign can be told something of the unseen.

Belief 31: To call someone as kafir(atheist) or to curse someone by name is a big sin. You can curse the tyrants, liers, etc. Those people who have been named kafir by Allah and His prophet (sal-am) or cursed by them, you can curse them or call

them kafir.

Belief 32: After death when a person is buried or in what state two angels(Munkar and Nakeer or Nakeerainh) come to him and ask who is your Lord? What is your religion? They ask about the Prophet (sal-am), who is he? If the dead is a Muslim, he gives correct reply. For him is all the blessings. Othewise he says, I don't know for all the question. They put to great hardship then. Some are waived by Allah from this examination. These things happen with the dead person, othen people don't see it. Like a sleeping person who dreams and sees everything in his dream and an awake person sitting net to him is totally unaware of it.

Belief33: The dead receives our prayers, charity, reading of Quran and greatly benefits by them.

Belief34: All the sign told by Allah and His prophet (sal-am) about the day of judgement are going to happen Hadhrat Sayyid Imam Al-Mahdi will appear and will rule the world with great justice. One eyed Dajjal(Anti-christ) will appear among the jews and will curse much trouble on the earth. Hadhrat Isa (Jesus Christ) will desend from Heaven to kill him and he will kill him. Yajuj and Majuj (Gog and MeGog) are a naughty people, they will spread all over the world, then they will be destroyed by the wrath of Allah. A Peculiar animal will come out of earth and will talk with humans. Sun will rise from the west-Quran Majid will be lifted. In a few days all the Muslims will die, and the world will be full of infidels and there are other things to happen.

Belief35: When all the signs have appeared, preparation of the day of Judgement shall take place. Hadhrat Israfeel A.S. will by the order of Allah blow the long horn-like thoor (clarion) and the earth and the heavens will shatter to pieces. All the creatures will die. Those who are already dead, their souls will be unconcious except those whom Allah wants to save. A period of time will pass like this.

Belief36: When Allah would want to recreate the universe, a second time the Thoor will be blown and the entire universe will come to life. All the dead will be alive and gather in the field of judgement They will be fed up of the troubles there and go to prophets for recommendation. Finally the prophet Mohammad (sal-am) will recommend and all good and bad deeds will be weighed and they will be judged. Some will enter paradise without accounting of deeds. The deed sheets of the good peoples will be given in their right hands and of the bad people will be given in their left hand. The holy prophet (sal-am) will offer drink from river kauthar which is whiter than milk and sweeter than honey. Then we have to walk in the bridge of serat. The good people will pass on the paradise, and the bad people will drop down to Hell

Belief37: Hell has been created. It has snakes, scorpions and varieties of punishment. Among the people of Hell who have a little bit of faith will after suffering for their sins with the recommendation of prophet and saints come out and enter paradise, no matter how great a sinner they are. The atheist and the polytheist will remain there. for ever and death will not come to rescue them

Belief38: Paradise has been created It has all sorts of comfort and happiness. The people of paradise will have no fear or worry They will live there for ever They will not come out of it and will not die there.

Belief39: Allah is powerful to punish on small sins or forgive bigger sins by His mercy altogether.

Belief40: Those who have been named to be people of paradise by Allah and His Prophet (sal-am) you can call them so

but not certainly so far others. It is however, essential with good signs to have good faith, and hope for the best by Allah's mercy.

Belief 41: The greatest blessing in paradise is the sight of Allah, before which all other pleasures are nothing.

Belief 42: In this world, while awake, no body has seen Allah nor can anyone see Him.

Belief 43: No matter how good or bad a person has been in his life, it is his condition at the time of death that decides whether he will be rewarded or punished.

(I) Kinds of Polytheism (Shirk)

قال الله تعالٰى وَمَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْۢ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدٰى
وَيَتَّبِعْ غَيْرَ سَبِيْلِ الْمُؤْمِنِيْنَ نُوَلِّهٖ مَا تَوَلّٰى وَنُصْلِهٖ جَهَنَّمَ وَسَآءَتْ
مَصِيْرًا ۝ اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَيَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ وَمَنْ
يُّشْرِكْ بِاللّٰهِ فَقَدْ ضَلَّ ضَلٰلًاۢ بَعِيْدًا ۝ اِنْ يَّدْعُوْنَ مِنْ دُوْنِهٖٓ اِلَّآ اِنٰثًا وَاِنْ
يَّدْعُوْنَ اِلَّا شَيْطٰنًا مَّرِيْدًا ۝ لَّعَنَهُ اللّٰهُ وَقَالَ لَاَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيْبًا
مَّفْرُوْضًا ۝ وَّلَاُضِلَّنَّهُمْ وَلَاُمَنِّيَنَّهُمْ وَلَاٰمُرَنَّهُمْ فَلَيُبَتِّكُنَّ اٰذَانَ الْاَنْعَامِ
وَلَاٰمُرَنَّهُمْ فَلَيُغَيِّرُنَّ خَلْقَ اللّٰهِ وَمَنْ يَّتَّخِذِ الشَّيْطٰنَ وَلِيًّا مِّنْ دُوْنِ اللّٰهِ فَقَدْ
خَسِرَ خُسْرَانًا مُّبِيْنًا ۝ يَعِدُهُمْ وَيُمَنِّيْهِمْ وَمَا يَعِدُهُمُ الشَّيْطٰنُ اِلَّا غُرُوْرًا ۝

These verses shows the true nature of innovation (Bad'ah) Polytheism or paganism (Shirk), customs of ignorance and obedience to shaitan (devil). These sins effect Divinity and Prophethood beliefs and they are absorbed here after beliefs of Islam some of them are Kufr and Shirk, some near them, some innovations that lead astray, some Makrooh and sin, all of which have to be left out. All these are written here so that Muslims may avoid them and have correct knowledge and belief.

(a) Polytheism in knowledge: To believe that any wali or

saint knows my condition all the time; ask astrologer, pandit, about the unseen or consider for same from a wali's statement; call someone from a distance and believe that he has heard it; to fast in the name of somebody among the creatures.

(b)Polytheism in action: To consider someone capable for harming you or give gains; beg someone for his wishes; beg someone for sustenance children etc.

(c) Polytheism in worship: To do Sajda or prostrate before somebody; to sacrifice some animal in the name of somebody (other than Allah); to give offering to someone; to go round and round a tomb or house; to prefer somebody's statement or custom more than Allah's orders; to bow down somebody or stand like a wall; to keep Tazia and Aalam (as Shiites do); to sacrifice or gun a goat; to sacrifice an animal on somebody's name; to offer to something to be relieved from ghosts; to worship the naval cord for the life of the child; to treat and respect any place equal to Ka'aba.

(d) Polytheism in Habit: To prick the ear or nose of a boy, in the name of someone and let him wear ear or nose rings; to tie a coin around the arm as a token of protection in the name of someone or to wear a string in the neck in anybody's name; to tie florel chaplets to the boys or keep lock of hair, their heads or to dress them as beggers of someone; to give them such names as Ali Baksh (given by Ali), Hussain Baksh (given by Hussain) or Abdul Nabi (Bondsman of the Prophet); to consider something as untouchable; to give the name of someone to an animal and pay respect to it, not to eat betels (Pan) in the month of Muharram, not to wear red clothes; not allow Bibi's sahnak to eat men the universe artivition based on stars ask good, bad date and day from astrologers or ask hidden thing from someone with jinn on her or long to take omens, to consider and believe any month or date to be in inconspicuous; to read rentals of saints; to say if Allah and His

Holy Prophet (Sal-am) wished such and such thing will be done (Allah alone knows and none else if anything will be or not) or say Allah is above and you are below (to help me); to swear by somebody's name; call some body as Shahinshah or Lord of the Lords; to keep pictures, especially of a saint and to respect it (except for identification).

(2) Innovations (Bid-ah):

(a) Innovations of Tomb.: To organize and hold fairs on the graves of saints, to arrange illumination there, to cover them with sheets, and to visit those by the women; to construct pucca tombs over the graves and to respect them extremely, with a view to please the saint of the grave; to kiss Tazias (model of tombs) or graves or rub their dust on the face or to go round them or to bow before them; to offer prayers facing the graves or to make offerings of sweets etc. upon the graves; harm worldly or religions activities and travel to tombs of saints' singing and musical instruments there; decorate the tombs, put flowers there; to do 'Urs' or face and go there.

(b) Innovations of custom: To observe compulsarily the third and fortieth day death cerimonies; to regard the marriage of widow as sin proper ; to arrange with pomp and show the ceromonies of marriage, Khatna (circamcision), Bismillah (begining of education) and to arrange musical bands dance etc. in them; to celebrate the festivals of pagans like Holi, Diwali, etc; instead of "Assalamo Alaikum" to greet in any other way or just to put hand on the foreheads; appearing unveiled by women without bashfulness before in-laws and other cousins or strangers; to listen music or play musical instruments or to watch the dance of dancing girls and to give them rewards; to be boastful of ones family or to consider family relation with a saint as sufficient for salvation; to taunt or look down upon someone on account of his humbler pedigree or to regard any profession low or mean; to praise anyone

with exaggeration; spend extravagantly in marriage and other ceremonies and even to take loan for them on interest; to dress the bridegroom with such clothes which are forbidden under religion code to adorn him with floral chaplets, whistles and apply myrtle paste to his hand and feet, to make fire works and other such unnecessary decorations on such occasions; to bring bride-groom among women and let women appear unveiled before him or to joke with him, to try to peep and eavesdrop in the privacy of bride and bride-groom, and if heard or seen something to spread; before marriage to make the bride sit and remain in strict seclusion for a certain period to the extent that even her prayers (Salah) one missed, to fix exorbitant dowry or Mehr just for the sake of bashfulness; to weep and lament aloud on the death of someone and to wail beating face and chest, after the death of someone to break the pitchers which were in use at the time of death or to wash the clothes touched the dead body; not to prepare pickles etc. in the house of mourning or not to hold any function for about a year and to revive the mourning on certain fixed and particular days; to indulge in excessive make up and decoration (by women) and to hate simple dress; to hange pictures and photos in the house; to use gold and silver utensils; wearing of very thin clothes and jingling ornaments by women; going of woman in gathering of men such as procession, fairs etc; or adopt and wear the dress of opposite sex and its manners; to get the body tatooed; to practise witchcraft; embracing and hugging to prohibited persons by women at the time of departure or on coming back from a journey, to get ear or nose of a boy pricked as an omen for his long life and to make him wear nose or ear ring and other ornament and silk or safron-dyed clothes, to give opium to the children to heep them quiet and asleep; to treat the ailment of a child with the milk or meat of a lion; shave trim the beard, grow the moustache too long to wear trousers below the ankle; play chess, etc.

(3)Some Bigger (Grave) Sins :

To assign partners to Allah (Shirk); to kill anyone unjustly or without proper cause; practicing of witch-craft and chars by children women uring the confine ment of any other woman so that the child of that woman may die and she may have a child. This amounts to murda; to tease the parents and to put them to inconvenience; to commit adultery; to misappropriate the property of orphans or others, or to deprive the daughters of their share in the legacy; to accuse any women of adultry even on slightest doubt; to oppress or speak ill of someone and to backbite; to lose faith in Allah and be disappointed of His mercy and blessings; not to fulfil a promise or to misappropriate a trust to abondon intentionally any of the duties enjoined by Allah, such as Salah(Namaz), fast, Hajj, Zakah; to forget the holy Quran after memorizing it, to tell lie and to take false oath; to swear by the name of someone other then Allah; to swear in such words as he or she be deprived of Kalimath at the time of death or may die without Iman(Faith); to offer sajdah (prostration) before anyone other than Allah to miss Salah without legitimate cause; to call a Muslim a non-believer or dishonest to call Allah's curse on anyone, to call anyone enemy of Allah; to steal or to commit theft or to abuse' to indulge in usury (taking or giving money on interest); to express joy on rising cost of food grains; to compell on lowering the price after setting the bargain,; to sit in seclusion with prohibited persons of the opposite sex; to gamble or to take part in game of chance. Some people play certain games with stakes. This is to allow gambling; to like and appreciate the customs of infidels; to find fault with fool or with other persons; to enjoy music and dance; to drink wine and other intoxicating drugs; not to advise others in spite of being in position to do so; to redicule other with a view to humiliate them; running away from a jihad; have an evil eye on neighbours women; omit Fridays prayer for men, being homosexual (gay or lesbian); have intercourse with wife during mensuration; have sex with animals; entering the house of

other person without permission.

(4) Branches of Faith:

You are required to perfect the following 77 actions deed, 30 belonging to your heart, 7 to the tongue, and 40 to your entire body in order to be a good and faithful believer or Moimin. The 30 faithful deeds of your heart include the following;to believe in God (Allah, in Arabic); to believe that every thing was non-existant before and came to exist later by the creation of Allah; to believe in His angels; to believe that all the holy books revealed by Allah are true, and that now only the last book Quran (Koran) is in force and valid; to believe in all the messengers of Allah and now to follow the noble example (Sunnah) of his last prophet Mohammed (sal-am); to believe that God knows everything ; even in advance and does whatever He wills or pleases, to believe in Qiyamah or last Day and the end of the world (to come); to believe in paradise and hell; to love Allah, to love the Prophet Mohammed (sal-am); to love or to hate someone for the sake of Allah alone; the intent of and the motive behind all your actions and deeds must be the pleasure of Allah and the service of His religion; to be sorry on a sin and to repent to do "taubah"; to from Allah; to be hope ful of Allah's mercy ; to be modest; to be thankful to Allah; to fulfil a promise; to be patient; to be humble and to keep the option open that you may infact be now or in the long run of life inferior to others, to be kind and merciful to Allah's creatures and people; to be content with destiny and with what Allah has given; to trust Allah; not to be proud on any of your virtues; and not to consider yourself better or superior than others; not to have malice or hatred towards anyone; not to envy anyone wishing him or her, to love a virtue while you gain it; not to lose temper during anger; not have bad wishes for anyone; and not to love the world but to control all temptations and greed.

The 7 faithful deeds of your tongue : are as follows: to recite the Kalimah of Islam; to read the holy Quran; to acquire knowledge

and to learn the religion (such as by reading the Urdu books of Ashrefun Nisab or Nisabe-shari'at and Tasawwuf available from Maktaba Thanvi, Molvi Musafir Khana, Bandar Road, Karachi, Pakistan); to teach knowledge (or the above books), to pray; to remember Allah and to do "Zikr"; and to aviod and to stay away from all sins and useless things and such places and company, obscene talks, sinful things, falsehood, back-biting, abuse, and unlawful instrumental music.

The remaining 40 faithful deeds of your entire body include the following: Purificaion, cleanliness, ablution, bath and keeping cloths clean; regularity and punctuality in Salah or Namaz or prayers; giving money to the poor as Zakah or charity at 'Id and almsgiving, fasting (a month in Ramadhan); performing the Hajj pilgrimage; staying the last ten days of Ramadhan in a mosque in Itikaf; emigrate or leave the place where religion is in danger; fulill your views and carry out pledge to Allah; but not to carryout any sinful and wrong oath; to recompense an unful filled oath is to properly cover the body: man from navel to knees, and girls and women all body axcept face, hands and feet; to sacrifice animals for Allah; giving funeral service, shorouding and burying the dead; paying bank of debts; avoid all illegal transaction and unlawful business deal and tactics; not to conceal the evidence ; to get married when the need arises; to meet the obligation of those under your care or responsible to you; to serve and give comfort to parents; to look after or to take care for your children well; to be kind to your relation and not to illtreat them; to obey your master or mistress or boss or ruler within the Shariah; to do justice and be always just; never to leave the Jama'at nor to follow a path separate from and against the general body of Muslim; full loyalty, allegiance, devotion and obedience to your government and ruler but none whatsoever in any matter against Islam and the Islamic Shariah, to make peace among those quarelling fighting or having arguments; to help or be helpful to others or to support a good, noble, virtous cause; to guide or show the right path and to prohibit or oppose by evil (atleast from your heart); to rule according to

shari'ah in an Islamic state by the government, and to penalize according to Islamc law for transgressing limits of Islam; to fight with your enemies and the enemies of Islam and be prepared for defense whenever an occasion arises; to restore a deposit and to remain trustworthy; to lend person in need; to be friendly and hospitable to your neighbours; to accept only a lawful income or only such money; to spend according to shari'ah or the Islamic religious law; to return Salam for a Salam and to respond to salutation; if and when after sneezing; a Muslims says Al-hamdulillah (God be praised) than you respond under reply by reciting Yarahamokallah (may God have mercy upon you); never give anyone unnecessarily the following; any or slightest trouble inconvenience diffilculty, hardship, suffering, torment, affliction, humiliation; embarrassment and the likes do not participate or observe are get involved with any unlawful or in religious show or activity; and to remove every disturbing, troublesome harmful thing such as stones, brickes, thorns, wood and the like from the path and to clear it as a service to everyone concerned. (Adopted from Merajun-Nabi with Miladun-Nabi (sal-am) by M. Abdullah Ph.D. Published by Dini Book Depot, 4160, Urdu Bazar, Jama Masjid, Delhi-6 (India).

(5) Worldly Loss From Sins.

These are as follows a person engaged in sins is deprived of learning and knowledge; faces decrease in sustenance and living, dreads the rememberance of Allah, fears men, perticularly good and pious persons; feels difficulties in most of his affairs loses purity of heart; feels weakness of heart and body, is debarred from submission and devotion; his life shortened, is deprived of the capabilities of repentances; loses weight and abhorrence of sins after some times is humiliated in the sight of Allah; loses his brain and wisdom is ceased by the holy prophet (sal-am); is deprived of the good wishes of the angel's, face shortage in crops; loses modesty and service of self-respect loses the source of exaltedness of Allah; loses the blessing and benefiction of Allah, it surrounded by difficulties and calamities' satans are deputed over him; loses

peace of mind and heart; is deprived of the capability of reciting Kalimah at the time of death; loses hope in the mercy of Allah and dies without repentence. Avoid sins and repent now.

(6) Worldly Gains from Worship.

The material gains are as follows: sustenance is increased, receives blessing and all kinds of abundance, removal of difficulties and harassments easy accomplishment of all legitimate desires; life becomes a pleasure, there are plenty of timely rains and all evils are warded off; Allah becomes very kind and helpful; respect and honours; his status is raised and becomes very popular, the holy Qur'an becomes a sourse of deliverance for such a person; gets better compensation for any loss; experiences gradual increase in the blessing of Allah day by day increase in his wealth; experiences comfort and peace of mind and heart; his benefits pass on to his generations, hears mysterious tidings in life; angel's give good tidings at the time of death. His span of life is increased; remains immune to poverty and starvation; experiences abundance in things which are small in quantity; removal and cooling of wrath of Allah.

III DEEDS AND WORSHIP

Deed 1. Make Wudhu or ablution well under even if you don't like it.

Deed 2. Try to be with ablution all the times.

Deed 3. Fresh ablution is better, even if you have abulution already.

Deed 4. A drop of liquid (Mizi) that comes out does not necessitate bath, just wash it and do ablution.

Deed 5. Doubt or suspicions does not break wudhu

unless something happened for sure.

Deed 6. Dozing or sleeping on the posture of Salah does not break wudhu.

Deed 7. While going to toilet do not face or oppose Qibla. Do not clean with right hand. Do not clean with faces, bone or coat.

Deed 8. Not taking procaution with urine causes punishment of the grave or tomb.

Deed 9. Do not have toilet under shade in a road.

Deed 10. While going to toilet take off a ring with name of Allah or prophet written on it.

Deed 11. For going to toilet sit in a field where nobody is watching you and do not lift your clothes until your are close to the ground.

Deed 12. Do not urinate where urine may come up and do not urinate in hole, may be a harmful animal is inside and may come out to harm you.

Deed 13. While defecating put a cover behind you even if it is sand.

Deed 14. Do not urinate where you take bath and defecation is even worst.

Deed 15. Do not talk while going to toilet.

Deed 16. When entering the toilet read Bismilahe Allahumma inni aoozobika minal khobothe wal khabayeth. When coming out read gufhranaka Al-hamdo lihhahillazi azhaba anneyal aza aafani.

Deed 17. After three mud pellets, wash with water.

Deed 18. Do not urinate standing.

Deed 19 Use miswak (tooth brush) at each prayer time if possible.

Deed 20. When wakeup from sleep, wash your hands before putting in water.

Deed 21. Wash your feet properly in ablution.

Deed 22. In ablution wash your fingers with fingers passing both hands and beard

Deed 23 In wudhu don't suspect whether I am clean or not, whether that organ has been washed or not, whether that organ washed three times or not. In suspicion everthing is alright.

Deed 24. Do not waste water in wudhu.

Deed 25. Shake the ring as you pour water above it.

Deed 26. The procedure for bath is: first clean both hands, then remove the dirt on the body, then make wudhu, then wash head three times, (then put water in the nostrils, then gargle with water), then wash the rest of the body.

Deed 27. There is no need for ablution after bath.

Deed 28. When in need of bath (during Janabat) if wanting to eat, sleep or go to wife again its better to go to toilet first then make wudhu. Without wudhu no harm done

Deed 29. Do not urinate in still water (without need)

Deed 30. It is possible to get a disease (of bars) while using water warmed by sun rays.

Deed 31. It is Sunnah to take bath on Friday, and after bathing the dead you should take bath also.

(7) Salah or Namaz

Deed 32. Pray in good time , bow and prostrate properly, with fear and love of Allah as much as possible.

Deed 33. When a child is 7 years old ask him to pray ask when 10 years old make him pray even if it requries beating.

Deed 34. Pray regularly and punctually.

Deed 35. Don't sleep before Isha. Don't sit talking after Isha . Sleep early so that Tahajjud (night) prayers and Fajr are not spoiled.

Deed 36. Asr time is short. Do not delay it. Pray early.

Deed 37. If slept by chance or forgot to pray, then pray on soon as possible but if the time is Makrooh let it pass.

Deed 38. Azan (call) is for inviting to prayers. Don't invite others after Azan. But if somebody is sleeping its right to wake him up.

Deed 39. One who calls for prayer should also say the Takbeer. Don't annoy him.

Deed 40. One who call for prayer 7 years is promised free from Hell.

Deed 41. Do not run for Salah. You may not have peace of mind that way.

Deed 42. A prayer is accepted between azan and Takbeer.

Deed 43. The farther the distance from mosque, the more will be your reward for coming.

Deed 44. When entering mosque put the right feet first and recite Allahummaaftahli abwaba rahmaticka, and when leaving

mosque (Masjid) take out left leg firs t and recite Alahumma inni asaluka min fadhlika.

Deed 45. When time is not Makrooh, read two raka'ah Tahiyyatul masjid first in the mosque.

Deed 46. Don't make noise in the mosque, don't eat a bad smelling food before going there (such as garlic, raw onion radish, tobacco, Hukka etc.) Don't spit in the mosque. Don't pass wind there as angels are disturbed. Don't buy or sell there. Don't recite bad poems there. Don't punish anybody as his urine may come out. Don't talk of the world there.

Deed 47. Don't pray on something very attractive that may disturb attention from Salah.

Deed 48. You should keep something like a wooden piece or some similar thing in front of the praying person (in front of his right or left eyebrow to avoid similarity with idol worshippers).

Deed 49. Imam should pray with small surahs so that no body is annoyed and hate the prayer by congregation.

Deed 50. Do the bowing, prostration and every thing else properly and peacefully.

Deed 51. Do not lift the long shirt or comb hairs with fingers during prayers.

Deed 52. When getting up in Salah, don't use your hands for support.

Deed 53. After fardh Salah, it is better to move a little else where for Sunnah and Nawafil.

Deed 54. Don't look this way and that way during Salah, don't look up stop yawning, don't blow, don't do anything contrary to etiquette of Salah, and keep your eyes at the place of

Sajdah (prostration)

Deed 55. Pray with congregation except when excused.

Deed 56. First eat or go to toilet before praying, if you need that.

Deed 57. The Imam should pray for all members of the congregation.

Deed 58. Don't leave the mosque after Azan exept when returning after a short while.

Deed 59. Stand in a straight line for Salah. First fill the first row, then second row , then third row stand equally on both sides of the Imam.

Deed 60. If the people don't want to Imam for a good reason, he must not lead the prayer.

Deed 61. If you are qualified to lead the prayer , then lead it when asked, It is sign of the day of judgement (approaching) that people may not wish to be Imam.

Deed 62. Imam should not stand at a higher (elevated) place than others.

Deed 63. Don't do bowing, prostration or anything before the Imam.

Deed 64. If joined the Imam when he was in prostration or sitting position (Qa'dah) then join him whenever you find him. Don't wait for Imam to stand up.

Deed 65. Pray Tahajjud. It has lot of virtues.

Deed 66. Don't have so many Nawafil and recitals (Zikr) that you can't cope.

Deed 67. When your feet tired in Salah or feel sleeping, have a break in Salah and rest.

Deed 68. When going to bed, make wudhu and sleep while saying Allah Allah.

Deed 69. Pray Nawafil at home also.

Deed 70. Friday read Durood Sharif a lot.

Deed 71. Fridays bath, change new clothes, put perfumes and go early for prayers. Don't go over people's shoulders. Don't ask someone to leave and give his place to you. Don't force your way between two seated persons. Don't talk during sermons. If sleepy, change places.

Deed 72. When sun-eclipse or moon-eclipse occurs offer Salah, pray give charity, repent (and free slaves).

Deed 73. Go for Id prayers one way and retrun the other way.

Deed 74. For someone wishing to sacrifice an animal during Idul-Adha it is preferable not to cut nails or trim moustaches after seeing the new moon till sacrifice day.

Deed 75. Sacrifice on behalf of the Prophet (sal-am) as this increases his love.

Deed 76. Fresh vain is a blessing. Take it on your body.

Deed 77. For the prayer of rain (Salatul Istisqa) go humble crying in used clothes (for details see Islamic Prayers by M. Abdulah Ph.D., Dini Book Depot, Delhi-6)

(8) Funeral and Burial

Deed 78. When a person is dying read loudly Kalimah near him.

Deed 79. Give Shoroud of average cost neither cheap nor too expansive.

Deed 80 If you remember an old trouble or worry say Inna lillahi wa inna ilahe rajeoon and you well be rewarded as before.

Deed 81. Any amount of grief read Inna lillahi and be rewarded.

Deed 82. Go to the graveyard sometimes on this lessens the love of the world and reminds of the hereafter, especially parents, tomb on friday.

(9) Zakah and Charity

Deed 83. You can pay Zakah in advance.

Deed 84. You pay Zakah on ornaments as well.

Deed 85. Give Zikah to such people who don't ask and are confined to their houses.

Deed 86. Give whatever you can. Don't be embarrassed by little things.

Deed 87. Don't think you have fulfilled all the rights by giving Zakah. There are other rights on wealth which have to be paid when occassion arises.

Deed 88. Giving close relative have two rewards, one of charity (Sadqah) and other of helping the relation.

Deed 89. If neighbour is poor, increase water in curry and send them some.

Deed 90. Give beggar somthing even small amount.

Deed 91. A wife can give an amount to poor from his wealth, that he may not mind.

Deed 92. If you give something as charity to some one and he is selling don't buy from him, He may reduce the price for you and this will amount to returning the charity.

(10) Fasting (Saum)

Deed 93. Don't speak foul during fasting. Don't shout. If somebody fights with you tell him it is your fast today.

Deed 94. The day you see a new moon the calendar will begin that day. Don't say it is that days moon and hence the date is so and so.

Deed 95. When husband in home, a wife may not fast optional Saum.

Deed 96. Fast sometimes optional saum.

Deed 97. If somebody invite you in Saum, go to his house and pray for him.

Deed 98. When last ten days of Ramadhan are left do more worship.

(11) Reading Quran

Deed 99. If you cannot read Quran very well, don't worry, keep reciting, you will have twice the reward.

Deed 100. While sleeping read Qul Huallaho, Qul Aoozo birabil Falaq and Qul Aoozo birabbin Nas and blow on the hands and rub'it on the body. Do it three times.

Deed 101. Keep reading Quran so that you don't forget and be a sinner.

Deed 102. If you are used to reading Quran and someday you don't feel the reading, postpone reading it. If you are not used to it, force yourself and halt.

Deed 103. Read Quran in a way that it appears that you fear Allah.

(12) Prayers, Zikr and Seeking Forgiveness

Deed 104. Pray with enthusiasm, don't ask for sins, be sure of acceptance, if acceptance is delayed don't give up.

Deed 105. Don't curse in anger your children or yourself. It may be the time of acceptance.

Deed 106. When you assemble somewhere and talk of the world, then do recite Allah and Prophets's (Sal-am) Zikr, Durood Sharif so that the meeting may not go empty handed and be an embarrassment on the day of judgement.

Deed 107. Count Zikr on fingers or with a Tasbih (Mussabbaha).

Deed 108. Seek forgiveness a lot, all difficulties will be solved on you would get sustenence from where you did not inagive.

Deed 109. If you sin, rapent quikly and promptly. If it happens again do it again. Don't thik you will sin again, so what is the point.

Deed 110.

عمل ۱۱۰ بعض دعائیں خاص حالات وخاص اوقات کی مذکور ہوتی ہیں سوتے
وقت یہ دعا پڑھو اَللّٰهُمَّ بِاسْمِكَ اَمُوْتُ وَاَحْيٰى ۔ جاگتے وقت یہ پڑھو
اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْيَانَا بَعْدَ مَا اَمَاتَنَا وَاِلَيْهِ النُّشُوْرُ صبح کو یہ دعا پڑھو اَللّٰهُمَّ بِكَ
اَصْبَحْنَا وَبِكَ اَمْسَيْنَا وَبِكَ نَحْيٰى وَبِكَ نَمُوْتُ وَاِلَيْكَ النُّشُوْرُ اور شام کے وقت
یہ دعا پڑھو اَللّٰهُمَّ بِكَ اَمْسَيْنَا وَبِكَ اَصْبَحْنَا وَبِكَ نَحْيٰى وَبِكَ نَمُوْتُ وَ
اِلَيْكَ النُّشُوْرُ ۔ بی بی کے پاس جاتے وقت یہ دعا پڑھو بِسْمِ اللّٰهِ اَللّٰهُمَّ جَنِّبْنَا
الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا لشکر کفار پر اگر بددعا کرنا ہو یہ پڑھے اَللّٰهُمَّ مُنْزِلَ
الْكِتٰبِ سَرِيْعَ الْحِسَابِ اَللّٰهُمَّ اهْزِمِ الْاَحْزَابَ اَللّٰهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ کسی کے مہمان ہو کھانے
پینے سے فارغ ہو کر میزبان کے لئے یوں دعا کرو اَللّٰهُمَّ بَارِكْ لَهُمْ فِيْمَا رَزَقْتَهُمْ وَاغْفِرْلَهُمْ

وَارْحَمْهُمْ چاند دیکھ کر یہ دعا پڑھو اَللّٰهُمَّ اَهِلَّهٗ عَلَيْنَا بِالْاَمْنِ وَالْاِيْمَانِ وَالسَّلَامَةِ
وَالْاِسْلَامِ رَبِّيْ وَرَبُّكَ اللّٰهُ ۔ کسی کو مصیبت زدہ دیکھ کر یہ دعا پڑھو تم کو اللہ تعالیٰ
اس مصیبت سے محفوظ رکھیں گے اَلْحَمْدُ لِلّٰهِ الَّذِيْ عَافَانِيْ مِمَّا ابْتَلَاكَ بِهٖ وَفَضَّلَنِيْ
عَلٰى كَثِيْرٍ مِّمَّنْ خَلَقَ تَفْضِيْلًا جب کوئی تم سے رخصت ہونے لگے اس سے اس طرح کہو
اَسْتَوْدِعُ اللّٰهَ دِيْنَكُمْ وَاَمَانَتَكُمْ وَخَوَاتِيْمَ اَعْمَالِكُمْ کسی کو نکاح کی مبارکباد دو اس طرح
کہو بَارَكَ اللّٰهُ لَكَ وَبَارَكَ عَلَيْكُمَا وَجَمَعَ بَيْنَكُمَا فِيْ خَيْرٍ جب کوئی مصیبت آوے
یہ پڑھو يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ اَسْتَغِيْثُ ۔

(13) Hajj (Pilgrimage)

Deed 111. Do Hajj early in life.

Deed 112. Take plenty of money with you.

Deed 114. After Hajj try to go to Madina to visit the Prophet's (Sal-am) tomb.

Deed 115. Until the Haji returns home his prayers are accepted. Say salam to Haji, Shake hands with him and ask him to pray for your forgiveness.

(14) Swearing

Deed 116. Do not swear for anyone other than Allah (such as father, son, any other creature). If youy have a habit of doing so, recite Kalimah after that.

Deed 117. Don't swear if I am liar I die without faith even if it is true. However if it is lie than it is terrible.

Deed 118. If you swear contrary to shari'ah in anger or otherwise (like I will not talk to my father) then break it and give Kaffarah.

Deed 119. Do not swear again to take somebody's wealth

or property. (The meaning of oath is what the owner thinks).

Deed 120. If you don't give charity for Allah and will trouble you say you will give this much if the trouble is gone is misery

IV Dealing

Deed 1. The prphets have done handicraft. It is the best way of earning livelihood.

Deed 2. Expenses from adultress, false Taweez etc. are all haram. Children of pirs do that, take money from prostitutes, do false Taweez and rob people

Deed 3. Begging is the worst, most wretched, disrespectful profession. It is for better to sell cut grass or wood.

Deed 4. If you can't help it and you have to beg then ask religious good rich people. This is less humiliating experience

Deed 5. If you get some money without greed its alright to eat drink and give for Allah's sake from that

Deed 6. Allah looks at your heart. What is Haram in Shari'ah is prohibited. Don't take that with dirty tricks.

Deed 7. Earn and help others instead of free-eating-except those who are doing religions service may not work but general Muslims must support them.

Deed 8. If you are suspicious of something, leave it.

Deed 9. Sanitor's work involves contact with filth all the time. Leave it.

Deed 10. Don't sell a thing which is instrument of sin.

Deed 11. Rupee, Pound, Dollar etc. are worth while

things. Take good care of them Earn them legally and don't be embarrassed.

Deed 12. If you are happy and contended in life don't leave the way of life.

Deed 13. During buying and selling and asking for your rights be kind and nice.

Deed 14. Don't swear too much while selling goods. One or two lies slip the tongue and this is sin and prevents blessings.

Deed 15. Business is a very good thing. Trust and truth are its important parts. It brings trust in this world and company of prophets trustworthy people and martyrs on the day of judgement.

Deed 16. Make it a habit to give some money out ot business charity. Some irregularities happen in business. It will take care of it or reduce its effect.

Deed 17. Tell the witness any defect in your merchandise. Blessing is gone by concealing it.

Deed 18. Do not give and take usury (intrest) or be a witness thereof. They have been cursed.

Deed 19. Those things that are sold by measuring and if they are of the same kind as wheat wheat in exchange two conditions are in exchange: (1)equal amount and (2) hand to hand, otherwise it will become interest. It they are sold by measering but one different things as wheat and barley they don't have to equal but must be hand to hand. And if they are same kind and not sold by measuring as goat goat then they don't have to be equal, and if they are not of the same kind and not sold by measuring then neither should be equal nor hand to hand. There are the details of Fiqh Hanafi on interest.

These deep ornaments are bought or made and it is not equal

due to differnce in rates and after loan or credit which is interest. In this case for instance silver is less, add some rupees to it. This will make silver silver equal. If credit is needed take loan and pay back later on.

If you give a Rupee and take 8 Annas paisa now and rest after one hour. This is not permissible. Give him Rupee on a trust and when he has the total change take it and do the dealing.

Deed 20. If you want to buy good wheat for bad wheat and he does not give equal, then you sell your wheat for instance for 1Rs. and then buy for 1Rs. his wheat that he had loan from you.

Deed 21. Take a silver or gold ornament and there is something mixed with it and you want to buy or sell silver ornament for silver and gold ornament for gold then this exchange is valid when in the ornament silver or gold is definitely less and silver and gold for money is none. If equal or more, then not alright.

Deed 22. If somebody is indebted to you and he gives you a present or invites you to meal and there was no friendship before, than do not accept it. Ask him the income of mortgage because he is indebted to you and this benefits is under pressure of loan and is not Halal for you.

Deed 23. Some people buy something for a fixed money and when cannot afford it sell back to the seller for less price, this is interest and prohibited, but you can do like this. Orignal seller gives the money agreed upon before as loan and the buyer pays back the money. Now he sells it for low price to the seller. The remaining money will be loan on him.

Suppose you buy a watch for 10 Rupees and when short of Rs.10/- you sold it back for Rs.8/- This is interest and Haram. but you can obtain loan of Rs.10/- From the seller and buy the watch. Now you can sell it for Rs.8/- and you have to pay loan (remaining) to the original seller.

Deed 24. Don't buy fruits from gardens until ripe and mature

Deed 25 Don't sell your property on receiving invoice only until the property has come in your possession. A buyer can buy on sight of the invoice but reserves the right to buy or refuse after seeing the property.

Deed 26. A villager brought some grains. Let him come in the city then buy his grains. Don't go out of town to buy from him as this way be more expensive or has the authority to sell at whatever price be likes and the town people have no say in this matter. If a buyer is negotiating the deal you do not offer your deal to wreck his deal. But if he refuse him, then you can buy, you can offer your higher price because the earlier lower price has not been accepted yet, but do not offer higher price to cheat someone.

If a villager comes to sell his things then don't tell him give it to me, I will sell it at higher price later on but let him sell himself unless there is obvious loss. While selling on goat or a cow don't stop milking then to have bigger unddar (for deceit) to a buyer.

Deed 27. You can not sell grass growing by itself or water in your own property.

Deed 28. Don't deceive the buyer.

Deed 29. If a person in trouble sell his property, don't take advantage of him, help him or give the right price.

Deed 30. Don't sell a thing you don't own it in the hope that you will buy it from the market and give it to him.

Deed 31. In a mortgage don't make the condition that if I don't pay in this period of time there it will be considered selling to him. This is wrong.

Deed 32. Don't deceive in measuring and woghing.

Deed 33. If you bought some thing (as "badani") and the seller could not make it then you take from him the money you gave neither more nor anything else. Once you have got the money, you can buy whatever you want

Deed 34 You can buy grains cheap and sell it at higher price, but when people are in trouble don't wait for highter prices There is a curse on it and Haram it is

Deed 35. The ruler has no right to fix prices but he can advise the merchants

Deed 36. If poor person owes you something, be kind to him, give him time to repay, waive all or part of it, Allah will have mercy upon you on the day of Qiyamah.

Deed 37. If you owe something to someone then don't repay him with bad thing but have the courage to repay better but this is not to be made condition of the deal

Deed 38. If you have got something to repay then don't delay It is tyranny

Deed 39 If somebody has a loan from you and he gives promise from somebody else who can pay then don't ask him but ask the referance.

Deed 40. If you are on loan don't delay payment. Don't take loan unnecessarily. And he says something bad, be patient. It is his right

Deed 41 If you can afford then pay those on loan on your behalf

Deed 42. Sell things baning on the balance

Deed 43. When you pay somebody's loan, pray for him and thank him also

Deed 44. If you have a partner, then be honest otherwise the blessing is gone.

Deed 45. Do not cheat in a trust.

Deed 46. Money collected by force, tyranny, high. position is not Halal. Those who collect contribution should think about it. Only that money is Halal which is given with pleasure.

Deed 47. Don't take somebody's property in joke to embarrass him or to take it. If taken in him return promptly.

Deed 48. Be courteous to neighbours. Understand him in things. Suppose he wants to put a nail in your wall and it does not harm you, then allow him.

Deed 49. If you have to sell land or house,, then buy another in its place otherwise money may be spent unnecessarily.

Deed 50. If a tree provides shade to people and animals and it is not your property, then don't cut it. The living things will be in pain and this will punish you.

Deed 51. To hurd goats is sunnah of the prophets.

Deed 52. Pay labourers as soon as they finish the work. Allah will claim for those if it is done for Allah's sake then it is serious.

Deed 53. During drought some people sell their children or others children. This is Haram (Illegal). Allah will claim in this case.

Deed 54. The "Jhar phoonk" (Taweez) which is according to shari'ah, you can accept money as a favour on it.

Deed 55. If you give fire to cook or salt to cook it is as you gave them full meal.

Deed 56. Offering drink where there is plenty of water is

like freeing a slave. And offering drink where there is little water is like reviving a dead (reward).

Deed 57. If you give something to someone for life and say I will collect it after your death. Then this becomes his property and after his death goes the inheritors. Don't give like this keep it with yourself.

Deed 58. If you give something to your son, give similar thing to your other son also. Injustice is bad.

Deed 59. Accept gift of someone who does not want a gift in return, otherwise mutual ill feeling will result. But you try to give him something. If nothing is available then praise him and take his kindness in front of others and say " Jazakallho Khaira" you did not thank Allah if you did not thank him. Similarly don't boost I have got this much when nothing has come.

Deed 60. Keep exchanging gifts. It cleans the heart increases love and don't be bothered about small amount.

Deed .61. If somebody offers you perfume, oil, milk or pillow ,then smell the perfume, put the oil on, drink milk, rest on the pillow but don't refuse. These are small things, it pleases his heart and you can bear the kindness.

Deed 62. If you receive new fruit for the first time, then put it on the eyes and lips and say Allahumma kama araitana awwalahu fa arena aakheraka. Then give it to a child nearby.

Deed 63. If you own somebody some money, trust, write then mak a note of it and keep it with you.

(15) Marriage (Nikah)

Deed 64. Get married if you have the need and if you have the money if you have the need but don't have the money, then fasting is the solution.

Deed 65. Look for the religiousness of the wife. Don't go much on wealth, beauty, family relationship (geneology)

Deed 66. If you are returning from a journey, don't enter the home all of a sudden. Wait till she has combed her hairs and put on the make up. She didn't care about these when you were absent. You may not like to see her without these.

Deed 67. If somebody send a message for nikah to a lady in your house, then the thing to look for is religion. Don't go much for wealth, position, geneology, as these could lead to embarrassment later in marriage.

Deed 68. If a man and a girl fall in love (by chance), then it is better to get them married.

Deed 69. A Nikah is blessed when the expenses are low and where the Mehr (dowry) is less.

Deed 70. Many women describe the figure and beauty of other women to their husbands. This is bad and dangerous. If he falls in love, you will cry.

Deed 71. Don't let two men sleep under one blanket or two women sleep under one blanket. Don't let them see each other's body. A woman should not see another woman from navel till knees. Most women don't care it.

Deed 72. If you see a women turn your face away from her, and if the thought lingers on, have intercourse with your wife and the thought will be gone.

Deed 73. See a woman before marrige if you want to marry her, so that you don't dislike her face.

Deed 74. Don't be naked without need for going to toilet or having sex. Have shame with Allah and his angels.

Deed 75. Don't be alone or travel with a strange women. It is a big sin. A strange woman is one whom you could marry at all.

Deed 76. Woman should not look at other man. No peeping.

Deed 77. Give good names to your children, teach knowledge, when adult marry them, otherwise you will be the sinner. Some people keep the girls which is too bad. This is their right.

Deed 78. Don't apply where a person has applied for Nikah. Until he get a reply or drop the idea

Deed 79. If a man wants a second wife don't ask him to divorce the first wife. Just be content.

Deed 80. Nikah should be in Mosque for publicity and for blessing.

Deed 81. Don't come in front of foster brother without proper investigation. Don't marry where there is doubt.

Deed 82. Don't talk about the private affairs of husband and wife to friends and relatives. Allah does not like that

Deed 83. Waleemah (dinner) is preferred but don't spend too much money on that. The prophets wife walimah was 1 kilo barley (in one wife), date, cheese, and ghee in Safiya Rad, and goat with bread in Zainab Rad., which the people ate their full.

Deed 84. If you have many wives treat them equally.

Deed 85. Be patient on wifes behaviours. Don't have enmity with her. If you don't like one thing, you may like another Don't hit her without need. Even then don't hit her too much. Don't hit her on her face. You may feel ashamed of kissing her in the night. Play with her. Don't rebuke. Don't leave the house. Sleep on

another cot if angry. When you cannot get along divorce her.

Deed 86. A wife should obey the husband. Please him fulfill his orders, come to him when he asks for intercourse. Don't ask too much money should not read Nawafil (Salah) without permission nor nafl fasting. Don't give his property to anyone without his permission nor use herself. Don't allow anyone to come home without permission. Don't ask for divorce without good excuse.

Deed 87. It is a big sin to seduce the wife and have fight with the husband or casue enmity between them.

Deed 88. If the husband hit slightly to his wife, don't ask the reason for this act. May be she refused from intercourse, then what will he say. Nothing.

Deed 89. Do not divorce without good cause.

Deed 90. Don't divorce during menstruation, may be because of that thing.

Deed 91. Woman remarrying first husband after divorce from second husband as a condition is full of shame.

Deed 92. Don't consider your wife an adultress on suspicious and the baby born on appearance should not be discribed. This is a big sin.

Deed 93. If wife is bad mannered and you can't help it, then divorce her. If she fears that because he loves her he may still have sex after divorce, than don't divorce but find a just and amiable solution.

Deed 94. If a man finds his wife committing adultery and he killed her, her won't be a sinner in Allah's eyes but because of lacke of proof of Shari'ah, he will be asked to give revenge.

Deed 95. To suspect his wife without proof is ignorance and pride, and to overlook with obvious foul play is without sense of honour

Deed 96. If somebody asks you your advice concerning Nikah any if you know anything wrong do tell it. It is not back-biting. If for good reason you have to tell the mistakes and evils then do tell them. It is not only permissble but also obligatory.

Deed 97. If husband is miser and docs not give enough money then wife can steal it but not for extravagance.

Deed 98. If Allah gives you money, first yourself then others

V Politics

Deed 99. If a kafir wounds you or cuts your any organ, and you are going to take revenge and he promptly reads Kalimah of Islam then don't punish him thinking that he did that to save his life. This shows Islam is merciful, tolerant and just.

Deed 100. Don't kill a kafir subject. It is a big sin and taken you for then from paradise.

Deed 101. Don't commit suicide. It is strongly prohibited.

Deed 102. Don't punish in the mosque. May be urine may come out.

Deed 103. If a Muslim kills a zimmi kafir, he will be killed in revenge.

Deed 104. If in the army of Islam ever a minor solder gives protection to the army of Kuffar (infidal) it will be binding on whole army. But if fighting must continue, the kuffar will be given fresh notice that we take back our agreement.

Deed 105. If several people kill one person, they will all be killed in revenge and all will be sinners.

Deed 106. If an un-qualified doctor treats a person and he dies, he will be asked to give revenge.

Deed 107. It is permissable to fight to protect your life, property, religion, respect. If he is killed, he would be a martyr. No harm done if other person is killed. No revenge

Deed 108. Don't throw stones for play, it might hurt somebody.

Deed 109. If you pass in a group of people with a sharp knife like thing, then hide the sharp edge from people so that nobody is hurt.

Deed 110. Don't point a sharp edge towards anyone as joke, may be it gets out of hand and hunt him.

Deed 111. Don't give unhuman punishment such as standing in sun with oil on the body or beat with hunters cruelly.

Deed 112 Don't give a knife or sword open to someone. Either close it or put it on the ground and the other person will light it.

Deed 113. Don't harm an animal or human in fire

Deed 114. If a man has to be killed in revenge don't cut his hands and feet and let him die painfully.

Deed 115. Don't remove the chicks from birds nest. The

parents will be restless.

Deed 116. If a magician harms or hurts people and does not give up, he is worthy of being killed.

Deed 117. If somebody agrees to adultery ignore him three times and if he insists the fourth time then give him the punishment.

Deed 118. If during punishment he takes back his claim, then leave him.

Deed 119. If a pregnent woman is found to be adultress don't give her the punishment until she had had the baby and if no other woman can breast feed the baby until this period.

Deed 120. After he or she had the punishment, it is very bad to rebuke or laugh at the criminal.

Deed 121. An adulterer who may be sick and may die during punishment will be postponned until he has recovered.

Deed 122. There are two kinds of punisment; (i) fixed (Hudood) (2) Tazeer (depending upon the ruler). In Hudood every body rich poor, respectful, mean are all equal. In Ta'zeer ignore the noble and only warn him.

Deed 123. Don't lead false case or one where truth and falsehood is not known.

Deed 124. Alcohol is prohabited in medicine as well.

Deed 125. An intoxicating substance is prohibited in small quantities also.

(16) Government

Deed 126. A person who asks for government is not worthy of it. He is selfish. One who stays away from it is more suitable as he will do justice.

Deed 127 Don't insult the ruler (Sultan).

Deed 128. The ruler are required to be kind and merciful on people

Deed 129. To flatter the rulers, to tell him the means of tyranny is bad

Deed 130. Tell the truth and don't fear the rulers.

Deed 131. The rulers should not investigate secretly the mistakes of the people without good cause.

Deed 132. Don't stare to frighten someone.

Deed 133. If the rulers are tyrannous don't blame them. Think that you have disobeyed Allah. Repent and improve your lot, Allah will soften the hearts of the rulers.

Deed 134 Rulers should be accessible to needy and available to those crying out for assitance. It is wrong to be inaccessible

Deed 135 Don't judge between people in anger. Mind does not act properly when angry.

Deed 136. Bribery is strictly prohibited even as gift.

Deed 137 False claim, false witness, false oath, flase refusal of anyone's right is all sin.

Deed 138. Try hard to prove your point. Don't sit idle. It is weakness. If despite of this you fail, don't be too upset. Think that the real ruler (Allah) wants it that way.

Deed 139 You can imprison someone on strong suspicion.

Deed 140. Horse-riding and target-practicing are ordered.

Deed 141. Don't cut the tail hairs of a horse (with which he drives the fly away), the mane (with which he recieves warmth), and the forehead hairs (which are blessing).

(17) Travel

Deed 142. Allow the riding animal to feed in the way somewhere suitable and if there is no grass come quickly to the destination navel arrange for the feeding of the animal. Don't stay at a road

Deed 143. As for as possible, don't travel alone.

Deed 144 Return to your home when travel is no longer needed.

Deed 145 There is more blessing (quicker to travel) in night travel.

Deed 146. Elect a person as your leader (Amir) of travel and follow his advice in a dispute.

Deed 147. The leader should take care that no one is left and no one is having a complaint.

Deed 148. When the travel ends alight and stay close together so that if somebody is in trouble others can help him.

Deed 149. Fix the turn and all follow it if riding animals are in shortage. Even the leader should follow it.

Deed 150. If you have to stay long while talking, then get out of the animal and don't tire the animal, who is for travel.

Deed 151. When you reach the destination first unload the animal and take off the saddle from it.

Deed 152. If there is space in your ride, offer those who walk to ride with you.

Deed 153. When riding to fight, keep it a secret unless it is better to disclose it

Deed 154. Those who are incapable of fighting or don't

want to fight (children, woman, old people, labourer , servants scholar, sufi or saint) don't forget to kill them.

Deed 155. Don't change your mind after giving word of peace to the enemy.

Deed 156. Don't kill the ambassador.

Deed 157. Concealing the scene and event of crime is sin

Deed 158. A person who is tyrannous to a kafir subject, does not give him his rights, harm him without cause, or take away his property, on the day of Judgement, the holy Prophet (sal-am) will claim on his behalf.

Deed 159. When sacrificing an animal, use sharp knife Sharpen the knife very well.

Deed 160. Don't keep dogs without need. It bites a stranger, it barks at other dogs and has no sympathy for his fellow-animals, a bad virtue.

Deed 161. Don't let the animals fight each other (cocks, goats, etc.)

Deed 162. Too much time spent in hunting makes a man lazy and brainless, and he cannot do his usual duties.

VI Way of Life and Eating

Etiquette 1. If a fly falls in the food, give it a dive and throw it away. Eat it if you like. One wing is diseased and other is with cure. The fly places the diseased wing first. Putting the other wings is the cure.

Etiquette 2. Start eating with Bismillah. Eat with your right hand and in front of you. But if it is a mixture of food, then take whichever you like.

Etiquette 3. Eat with three fingers (unless you have to use all finger) and lick the fingers after wards. Clean the curry in the pot as this is a blessing.

Etiquette 4. If some thing (of good) drops clean it (wash it) and eat it. Don't be proud. This is royal blessing. Everyone does not get it.

Etiquette 5. Sit with humility and eat it. Don't lean on pillow like proud people.

Etiquette 6. If there are more people and less food, eat proportionately. Not that one person eats his full and others are hungry.

Etiquette 7. If you are eating dates, grapes, sweets, take one at a time not two. That would be bad manners and greed.

Etiquette 8. Don't go to crowd of people after eating raw onion, garlic or bad smelling things.

Etiquette 9. Cook with measure (not too much). Don't measure the extra cooked food as this removes the blessing.

Etiquette 10. After food and drink say Al Hamdo lillah (thank Allah).

Etiquette 11. Wash your hands before and after feeding. Rinse the mouth after eating.

Etiquette 12. Don't eat very warm food. It is harmful.

Etiquette 13. Look after your guests for 3 days, one day prepare special food. The guest should not stay longer.

Etiquette 14. There is blessing in eating together.

Etiquette 15. After eating first remove the cloth (on which food was served) and don't get up first. If you have eaten before you friends, continue eating a little bit to accompany him to his full. If you have to leave early, apologize and leave.

Etiquette 16. It is Sunnah to go up to the door with the guest.

Etiquette 17. Don't drink water in one breath, but in 3 breathing; remove the glass from the mouth during respiration. Drink water saying Bismillah and in the end Al-Hamdolillah.

Etiquette 18. Don't drink water from the water-skin or any other vessel from which a lot of water can come suddenly or snakes or scorpion may come.

Etiquette 19. Don't drink standing with out necessity.

Etiquette 20. Don't eat or drink in gold or silver vessels.

Etiquette 21. If others have to drink water give to your right then to his right (and so on) until everyone has been drunk.

Etiquette 22. Don't dirnk from the tap of a vessel.

Etiquette 23. Don't let the children out in the evening. Say bismillah and close the door and cover the vessels. Put off the light in night.

Etiquette 24. If presenting water or food to somone put a cover or lid on it.

Etiquette 25. Put off the fire when going to bed.

(18) Dress

Etiquette 26. Men should not wear long shirt, trousers etc. lower than ankle. They should also not wear silk except 4 fingers wide piece.

Etiquette 27. Don't walk with one shoe on. Don't wrap yourself in one cloth that you cannot move fast or take out your hands as in blanket in winter, don't wear such clothes that getting up and sitting down the sex organs are exposed.

Etiquette 28. Wear clothes from the right side first.

Etiquette 29. Thank Allah after wearing clothes. A lot of sins are forgiven.

Etiquette 30. Wordly lust increases by sitting with rich people. Good clothes are preferred. Don't consider a cloth old until a patch has been put upon it.

Etiquette 31. Don't wear such expensive clothes that every one may points at you nor be ungrateful with dirty clothes. Wear with simplicity average clothes.

Etiquette 32. Don't copy other nations clothes just as you won't wear ladies clothes.

Etiquette 33. Wearing thin clothes for women is like going naked.

Etiquette 34. If "Tana" is silk and "bana" is cotton, it is alright.

Etiquette 35. Man should not wear gold ring. Silver ring upto "4½ Masha" is alright.

Etiquette 36. Musical ornament like "Ghungroo" (Small bells) is prohibited.

Etiquette 37. Have several pairs of shoes. Wear in right foot first, and take off from left foot first.

Etiquette 38. While wearing shoes if you have to tie the lachets with hands, then do it sitting (not standing).

Etiquette 39. Where shoes can be stolen, keep them

with you.

Etiquette40. There are things of good nature; circumcision, trim the moustache, shave the pubic hairs, shave the arms pit; nails and hair must be cut or trimmed within 40 days.

Etiquette 41. Apply hair dye to grey hairs but not with black colour.

Etiquette 42. Men wearing ladies clothes and ladies wearing and looking like men is Haram (illegal).

Etiquette 43. To increase the length of your hair don't borrow hair from somebody else. Tatooing is Haram.

Etiquette 44. Safflower and saffron coloured clothes are prohibited for men.

Etiquette 45. Don't trim beard unless it is more than one fist long. To have symmetry you can cut one or two hairs from the beard.

Etiquette 46. If there is hair on the head, wash it, comb it, oil it, similarly with beard. But not doing that all the time.

Etiquette 47. If hair turns grey don't pluck them or pull them.

Etiquette 48. It is better to shave hair of children than keeping them.

Etiquette 49. It is better for woman to apply "Hina Mehndi" to hand or atleast to nails.

Etiquette 50. Apply eye "Surma" before going to bed three times in each eye.

Etiquette 51 Keep the house clean. Don't let the dirt accumulate infront of the house.

Etiquette 52. Apply perfume (Itr) sometimes.

Eliquette 53. Don't keep pictures in the house(except for identification)

Etiquette 54. All these games are prohibited:chess, "chauser", "Ganjafah", pigeon flying,listen to music.

(19) Medicine.

Etiquette 55. When sick,it is recommended to take medicine.

Etiquette 56. Don't insist to feed or drink a patient.

Etiquette 57. Don't give Haram medicine.

Etiquette 58. Don't use Taweez, " Ganda," Tootkah" contrary to Shariah.

Etiquette 59. In case of an evil eye, collect water from washing mouth, hands upto elbows, both feet and legs, place of "Istinja" (private parts) and pour the water on the head of the person whose evil eye it is. Insha-Allah he will be cured.

Etiquette 60. Take care of stomach, all the body parts will be alright. If stomach is sick, the rest of the body become sick too.

Etiquette 61. A person suffering from a disease people dislike it should stay away from the public, so that they are not harmed.

Etiquette 62. To take bad men is a kind of "shirk" (paganism).

Etiquette 63. Starts, "Ramal" Hamzad" all destroy faith.

(20) Dreams

Etiquette 64. If you see a horrible dream, then express dislike by emitting spitting sound three times to the left, read Aoozo billahi minashaitanir Rajeem (3 times), change the side you were sleeping on and don't mention to anyone-you will be alright insha-Allah.

Etiquette 65. Tell your dreams for explanation to an intelligent friend so gives a good one, as it often happens according to the explanation given.

Etiquette 66. Don't invent a dream. It is a big sin.

(21) Salam (Salutations)

Etiquette 67. Do salam to each other. It increases mutual love.

Etiquette 68. Say salam to any Muslim, not just those whom you know.

Etiquette 69. Say salam as follows: mounted person to one on foot, walking person to one sitting, few people to more people, younger person to older person. This is the proper etiquette.

Etiquette 70. Whosoever says salam first gets more reward.

Etiquette 71. If a person says salam (among many people) it is sufficient from all of them. Similarly if a person replies it is sufficient from his group.

(22) Permission to enter a House

Etiquette 72. If you go to meet a person, do not enter without permission (even if it is a man's home) and return if after 3 times knocking or calling you don't get the permission. Similarly don't enter your house without permission (a strange lady or neighbour may be in). But you don't need permission to meet a person in public place (or meeting).

Etiquette 73. When the caller is asked who is that. Don't say: I. But give your name.

(23) Hand Shaking and Standing up

Etiquette 74. Hand shaking cleans the heart and sins are forgiven.

Etiquette 75. To hug with affection is alright but not with lust.

Etiquette 76. To stand out of respect for a saint scholar or respectful person is alright. Sit down when he is seated. This is copying Kuffar (infidels) that the leader is sitting all others are standing by him. This is pride. But where there is familiarity and the saint does not like it, then don't stand up.

(24) Sitting, lying and walking.

Etiquette 77. Don't lie down with one leg over the other leg to expose the private parts.

Etiquette 78. Don't wear fancy dress and walk with pride

Etiquette 79. Don't sit on all fours, if it is pride.

Etiquette 80. Don't lie upside down (on stomach)

Etiquette 81. Don't sleep on a roof without boundary wall. You may fall.

Etiquette 82. Don't sit in part sun, part shade.

Etiquette 83. If a woman has to go out, let her walk on a side not the middle of the road.

(25) Meeting Place

Etiquette 84. Don't unnecessarily sit on the pavement to a road. If you have to sit think of the following. Don't look at woman, don't give trouble to a pedestrian, nor narrow his ways, say salam to one who salute you, enjoin the right, forbid the wrong, help anyone in trouble or tyranny, somebody who wants to know the way tell him the way and if somebody needs help in loading/

unloading help him.

Etiquette 85. Don't ask anyone to get up for you to sit there.

Etiquette 86. Somebody who leaves his place and comes back quickly, the place is his right, others should not sit there.

Etiquette 87. The president of the meeting should leave something (handkerchief, turban, or something) there if he has to go out side for a short while to indicate that he is coming back. Let the people know it.

Etiquette 88. If two people are intentionally sitting togther don't sit between them without permission.

Etiquette 89. If somebody comes to meet you, move a little for him to sit down there.

Etiquette 90. Don't sit behind any body or don't sit with your back towards anyone.

Etiquette 91. Sit when you find room in a meeting. Don't try for a prominent position.

Etiquette 92. Sneezing is pleasant. After you sneeze say Al-hamdo lillah. A listener should say Yarahmakullah. The sneezing person should say yaghfirkumullah.

Etiquette 93. When somebody sneezes a lot don't reply.

Etiquette 94. When you sneeze put your hand or handerchief on the mouth to reduce the noise.

Etiquette 95. Prevent yawning. If you can't help it cover the mouth.

Etiquette 96. Don't laugh too loud.

Etiquette 97. Don't be rude in a meeting. Keep talking with the neighbours there. Be one of them. Join the talk unless it is against shariah.

(26) Miscellaneous Etiquettes

Etiquette 98. A Muslim has the following rights on other Muslims: When he does salam, say salam, when he calls reply, accept if he invites, when he snezees and says Al-Hamdo lillah say Yarahmakullah, when he is sick visit him, when he dies accompany his funeral like for him what you like for yourself.

Etiquette 99. When you go home, say salam to the inmates.

Etiquette 100. Drop soil after writing letter. Not needed with pens now in use.

Etiquette 101. It helps to think what to write if you put the pen on back in the ear.

Etiquette 102. To love your own little children also carries reward.

Etiquette 103. Don't dry yours hands with other peoples clothes. If he does not mind then it is alright for instance when he is wearing clothes given by you.

Etiquette 104. Don't stretch your legs towards anyone.

Etiquette 105. Meet people with a smile (to please him).

Etiquette 106. Best names are Abdullah and Abdur Rahamn.

Etiquette 107. Don't keep a name showing pride nor one with a bad meaning.

Etiquette 108. Don;t keep names like "Banda Hasan"

(Slave of Hasan) or "Banda Husain" (Slave of Husain).

Etiquette 109. Don't say bad to time (zamana). It goes to Allah.

Etiquette 110. One says people say so for irresponsible news and the listener thinks it is reliable. Don't say a thing like that without authority.

Etiquette 111. Don't say like this : if Allah wants and that man wants or Allah above, below you.

Etiquette 112. Don't use too respectful words for sinners.

Etiquette 113. Bad poem is bad but in permissible poems also don't get too involved to cause suffering in worldly or religious affairs.

Etiquette 114. Don't exaggerate.

Etiquette 115. There is a great sin of not acting according to your sermon.

Etiquette 116. Speak in moderation, neither too lengthy that people get bored, nor too brief that the meaning may not be clear.

Etiquette 117. A woman's voice may not reach unnecessarily to a man's ear. Similarly men should not sing in front of women as they are soft-hearted. They may be influenced to evil.

Etiquette 118. Music destroys the heart. Don't get involved with it.

(27) Control of the Tongue

Etiquette 119. Think before you say something.

Etiquette 120. Don't rebuke. It is the act of sinners.

Etiquette 121. Don't address or call someone as sinner, kafir (pagan), cursed, enemy of Allah, faithless-if he is not so it will come to you. Similarly don't say to a man, animal or lifeless thing as cursed, Gods' anger be upon him, go to hell, etc.

Etiquette 122. If somebody rebukes you, you can take revenge and rebuke him to the same extent, not more in which case you would be sinner.

Etiquette 123. People often say like this :there is too much negligence people are sinners etc. It is alright to say this as a grief and kindness but not as pride. The crime applies to him in the first place.

Etiquette 124. Don't have two faces. Don't talk on thing somewhere and another thing somewhere else.

Etiquette 125. Don't back bite.

Etiquette 126. Speak the truth, don't lie but you can lie for reconciliation between two rivals.

Etiquette 127. Don't praise someone on his face. In his absence also don't praise too much or with certainty. Allah knows the truth. If you believe it say in my opinion be is so and so.

Etiquette 128. Don't back bite. It causes sin and wordly trouble as well. This is when he is as bad as you say. But if he is an innocent then this is slander, which is worst.

Etiquette 129. Don't propagate your sins.

Etiquette 130. Don't argue . Be quiet when you see the person does not accept the truth. It is no good to talk unnecessarily.

Etiquette 131. Don't make a habit of lying just for a laugh

Etiquette 132. If there is no worldly good or religious good don't talk.

Etiquette 133. If somebody sins advise him politely but not hate or debasing, what if you get involved in that sin. Where will you be then?

Etiquette 134. Don't copy somebody in back-biting like walk as a lame , etc.

Etiquette 135. Laughing too much makes the heart dead, develops negligence , light of the face is gone.

Etiquette 136. If you backbite and can not ask for forgiveness then ask for forgiveness from Allah like this: Allahummaghfir lana wa laha

Etiquette 137. Don't make false promises, not even to child. If you say I will give you biscuit, then have this intention also.

Etiquette 138. You can talk funny to please someone but don't lie and don't hurt someone, if he dislikes your fun

Etiquette 139 Don't be proud of geneology or wealth

(28) Rights and Service

Etiquette 140. Serve your parents even if they are pagan (Kafir). Obey them unless they say against Allah and His Prophet (Sal-am)

Etiquette 141. If you rebuke other people's parents and they rebuke yours, this is like rebuking your own parents.

Etiquette 142 It follows from serving parents to treat well and with kindness their friends after their death.

Etiquette 143. Treat you relation well even if they don't treat you well.

Etiquette 144. Investigate your relation for following their rights.

Etiquette 145. The right of "khala" (mother's sister) is like the mother.

Etiquette 146. If parents died unhappay, pray for them and do Istighfar (ask for forgiveness). Insah-Allah they will be pleased.

Etiquette 147. Uncles right is like father's.

Etiquette 148. Elder brother's right is like father's.

Etiquette 149. Rearing children and taking care of them carries reward, but specially daughters.

Etiquette 150. Who from his earnings helps widows and poors (and orphans) he will be rewarded as in Jihad (holy war).

Etiquette 151. Helping and looking after orphans will be rewarded by the company of the holy Prophet (sal-am).

Etiquette 152. Teach your children knowledge and abilities.

Etiquette 153. Don't harm your neighbour, but help them.

Etiquette 154. Be kind and sympathetic to each other.

Etiquette 155. Help and recommend a person in need. Don't recommend if it is harmful or disliked by him.

Etiquette 156. Help the oppressed and the oppressor (by stopping him for his tyranny)

Etiquette 157. Don't propagate the fault or sin of anyone.

Etiquette 158. Help as far as possible anyone in hardship.

Etiquette 159. Don't consider anyone inferior. Don't accept his loss of wealth and respect.

Etiquette 160. Don't hurt anyone.

Etiquette 161. Like for others what you like for yourself.

Etiquette 162. If there are three people in a group don't let two of them talk privately (leaving the third to speculate if they are talking about him or else). Ask a fourth person to join the group and then talk two each.

Etiquette 163. Be a well-wisher to all.

Etiquette 164. Be kind and courteous to Allah's creatures.

Etiquette 165. Be kind to young people and respect ful of elder people.

Etiquette 166. Defend someone who is back-bitten infront of you.

Etiquette 167. Inform a man of his weakness, otherwise sombody else will humiliate him.

Etiquette 168. Be well-behaved to your friends and colleagues.

Etiquette 169. Treat every one according to his rank.

Etiquette 170. It is a shame you eat to your full and your neighbour in starving.

Etiquette 171. Don't be a slave of your wishes Have friendship for Allah's sake without any selfishness.

Etiquette 172. If you like or love someone inform him also. This will make him love you too. Ask his name, address, family background which will boost the friendship.

Etiquette 173. Enquire about his religious views before

making a new friend Otherwise you will be spoiled by bad company.

Etiquette 174. Finish your dispute with another person within 3 days, then meet again and talk Who talks first carries the more reward.

Etiquette 175 Don't go by suspision Don't find fault with others. Don't hate or have envy. Don't break friendship Don't be greedy. Be brothers

Etiquette 176. Make friendship where two persons break away.

Etiquette 177 Forgive someone who apologizes you

Etiquette 178 Think before you leap Work on satisfaction, don't worry.

Etiquette 179. A wise man is one who is experienced.

Etiquette 180. Be moderate. Be in the middle. Don't go to extremes

Etiquette 181. If somebody asks for advice, give him what you consider best.

Etiquette 182. To speed wisely and with organization is half economics, to be liked by people is half intelligence, and to enquire a thing properly is half knowledge,

Etiquette 183. Treat people kindly and amicably.

Etiquette 184 It is better to meet people, be patient on their afflictions than live alone and be not useful to anyone. If you can't bear it , it is alright.

Etiquette 185. Control your temper (anger).

Etiquette 186. Live with humility, not with pride.

Etiquette 187. It will be bad on the day of judgement, there fore ask people to forgive you now.

Etiquette 188. Enjoin the right. Forbid the wrong. If there is no life or fear of repraisal then be quiet. But consider an evil bad in your heart.

VII Sulook, Tariqah and Sufism

Unfortunatly there are some fanatics who refuse to accept the validity of sulook, Tariqah and Tasawwaf(Sufism). Something will be said for them in brief first.

قَالَ اللّٰهُ عَزَّوَجَلَّ فَفَهَّمْنٰهَا سُلَيْمٰنَ ج وَقَالَ رَسُوْلُ اللّٰهِ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ وَلَقَدْ كَانَ فِيْمَنْ قَبْلَكُمْ مِنَ الْاُمَمِ مُحَدَّثُوْنَ وَاِنْ يَكُ
فِيْ اُمَّتِيْ اَحَدٌ فَاِنَّهٗ عُمَرُ مُتَّفَقٌ عَلَيْهِ وَقَالَ اللّٰهُ تَعَالٰى وَعَلَّمْنٰهُ مِنْ لَّدُنَّا عِلْمًا ه

Allah said hence we explained the event to Soloman A.S. and said the holy prophet (Sal-am) certainly before you people has passed in other nations who have received inspiration and anyone is in my Ummah it is Omar Rad.

Knowledgeable people say one who has not received any thing from the hidden knowledge may die on lack of faith. The least you can do is to accept it.

This is the summary of Imam Ghazali Rah.

اَلْاِحْسَانُ اَنْ تَعْبُدَ اللّٰهَ كَاَنَّكَ تَرَاهُ فَاِنْ لَّمْ تَكُنْ تَرَاهُ فَاِنَّهٗ يَرَاكَ

after this is described faith and Islam, which means besides Islamic beliefs and apparent worship there is some thing else called "Ihsan" in the Hadith. And talking its significance means that this is the

hidden Tariq without which this peace of mind is not available. Thousands of people support it which the intellect can not reject that by sitting next to a Shaikh of Tariqah besides beliefs and Fiqh a new thing develops in your hidden self (which was not there before) and the result in increase in love of virtues and hatred for sin day by day. This is a strong proof that hidden thing is something.

Besides vision and inspiration of saints are so much recorded that with the following of Shariah this is a proof. This is what Qadhi. Thanaullah Rah. says, "Follow it or at least don't refuse it".

(29) Bait or Pledge.

It is the habit of Allah that you need a teacher or guide for perfection in any profession. When you plan to enter sulook look for a teacher. A Shaikh's qualifications are as follows.

(i) Knowledge in Shariah to a satisfactory extent by books or ulema so that he can save his followers from mistakes of belief and deeds.

(ii) Must be pious. Free from bigger sins and not insisting on smaller sins.

(iii) Leaving world and seeking the Hereafter. Following apparent and hidden worships. Otherwise it will have a bad effect on student's heart.

(iv) Look after his Mureeds (disciples) if any go astray correct him.

(v) He must have had the company of saints. Learnt from them. He should not necessarily show miracles. Must not be greedy. May not be apposed to earning.

The holy Prophet (sal-am) has taken Bait apart from Islam and Jihad. Also on welfare of Muslims, in front of Allah's orders not to worry about anybody's rebuke or any thing, not to beg from

people. Thus there is no doubt that this is Sunnah.

Because of similarity with caliphate the earlier saints confined it to company. Then came Bait (pledge) and the title of Sufi was common in the second century (Qashiriyah)

(30) Struggle and Mujahidah

The essence are the following four things : (1) less talking (2) less eating (3) less sleeping (4)less contact with people. Ask the middle course from the shaikh. Neither too much to cause negligence or too little to ruin the health.

Self has two requirements (1) rights, keep them, save them, (2) pleasures, avoid them.

Grief is a good struggle. Humility and servitude develop from it. Constipation of the soul that comes in the way is a struggle and good thing. Don't complain. Keep on working with patience.

(31) Detailed Struggle

There are two kinds. One good manners and they are several stages or "Muqamat" such as repentance, patience, thankfulness, fear, hope, abstinence (zuhd), monotheism, trust, love, desire (shauq), sincerity, truthfulness, meditation (muraqabah), thoughtfulness. Except otherwise stated, these are taken from Ahyaul Uloom

(a) Repentance (Taubah)

قَالَ اللّٰهُ تَعَالٰى يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا تُوْبُوْٓا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا

Allah says in Quran. o You who belive repent to Allah sincere repentance.

Hadith : O people repent to Allah

Feel sorry on remembering sin. Leaving the sin, firm commitment not to do it in the future and prevent it at the time of desire. Think the punishment in Quran and Hadith on sins, this will create a burning and hatred in the heart, this is repentance.

If Salah and fasting are left fulfill them. If people's right are wasted, them ask them to forgive you.

(b) Patience

قَالَ اللّٰهُ تَعَالٰى يَا أَيُّهَا الَّذِيْنَ آمَنُوا اصْبِرُوْا وَقَالَ رَسُوْلُ اللّٰهِ
صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذٰلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ
أَصَابَتْهُ السَّرَّاءُ شَكَرَ وَإِنْ أَصَابَتْهُ الضَّرَّاءُ صَبَرَ فَكَانَ خَيْرًا لَّهُ (رواه مسلم)

Allah says in Quran, O you who believe have patience. The prophet (sal-am) said in Muslim, everything of a beliver is good. If he is pleased he thanked, if he had hardship he had patience, thus every thing is good for him.

There are two powers in man. One encourages on religion and other on selfish desires. Then patience is to raise the one on religion above the selfish desires.

Weaken the selfish desires to obtain it.

(c) Thankfulness. Allah says be thankful to Me.

قَالَ اللّٰهُ تَعَالٰى وَاشْكُرُوْا لِيْ.

Consider a blessing from the real owner. Two things will develop from this to be pleased with Allah and to please Allah in service and obeying his rules.

Think of Allah's blessings and mercy.

(d) Hope. Don't be hopeless of Allah's mercy.

Waiting for beloved things (mercy, forgiveness, blessing, paradise etc.) will create happiness in heart and to try to achieve them. One who wants for mercy and paradise but does not repent and do good deeds he is in false hopes. Just like a farmer does not sow the seeds and waits for crop is in false hope.

(e) Fear. Allah says in Quran وَاخْشَوْنِي fear me and the prophet (sal-am) said in Tirmizi, on who fears starts travelling in the night, one who travels in the night reaches the destination. Listen Allah's merchandise is expensive. Beware it is paradise.

Fearing of heart from something unpleasent that would happen in the future.

Think of Allah's punishment and anger to attain it.

(f) Abstinence (zuhd).

قَالَ اللهُ تَعَالَىٰ لِكَيْلَا تَأْسَوْا عَلَىٰ مَا فَاتَكُمْ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ

So that you maynot be sorry for what you have lost, and be not proud with happiness on what We gave you. The holy prophet (sal-am) said the first good thing of this Ummah is faith and abstinence, and the first evil thing of this ummah is misery and talking to oneself.

To leave something you like for something which is better is Zuhd, for instance leave this world for the Hereafter.

To attain it think of the evils and temporary nature of the world and the goods and permanent nature of the Hereafter.

(g) Monotheism (Unity of God). Allah says in Quran: Allah has created you and all your deeds. And you don't like anything except what Allah likes. The holy prophet (sal-am) said if all men unite to award you a gain, they cannot do that except what Allah has written for you, and if all men unite to give you a harm, they can't do that except what Allah has written for you (Ahmad & Tirmizi)

(h) Trust. Allah say in Quran.

قَالَ اللّٰهُ تَعَالٰى وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ let the believers have their trust on Allah. The prophet (sal-am) said when ask from Allah, when ask for help ask from Allah (Ahmed & Tirmizi).

Have the trust of your heart on the Maker.

To attain this think of His promises and kindness and you past successes.

(i) Love. Allah says in Quran

- قَالَ اللّٰهُ تَعَالٰى يُحِبُّهُمْ وَيُحِبُّوْنَهٗ

Allah and Allah loves them. The prophet (Sal-am) they have said those who likes Allah's meeting, Allah likes to meet him, and one who dislikes meeting with Allah, Allah dislikes meeting with him. (Bukhari &Muslim).

It is inclination of a thing that gives pleasure to self. When strong, this is called love.

To attain this cut down wordly relationship, remove the love of other than Allah because two loves don't assemble in the heart. Think of Allah's virtues, qualities and blessings.

(j) Desire (Shauq).

قَالَ اللّٰهُ تَعَالٰى مَنْ كَانَ يَرْجُوْا لِقَاءَ اللّٰهِ فَاِنَّ اَجَلَ اللّٰهِ لَاٰتٍ (الآية)

Allah says in Quran, one who hopes for meeting Allah, then Allah's time (death) is due to come.

The prophet (sal-am) said O Allah I want to see your face and desire to meet you.

If you know some thing a little and don't know all of it, to develop the desire to know Him perfectly and the natural wish to see the beloved.

To attain this develop love as desire comes with love.

(k) Affection (Uns)

قَالَ اللّٰهُ تَعَالَىٰ هُوَ الَّذِىْٓ اَنْزَلَ السَّكِيْنَةَ فِىْ قُلُوْبِ الْمُؤْمِنِيْنَ

Allah says in Quran, He is One who descended affection in the heart of the believers. The prophet(sal-am) said when people sit to do Zikrullah, but surround them angels of peace, and surrounds them Allah's mercy, and descends upon them affection and satisfation, and Allah remembers them in front of those with Him (the angels) (Muslim).

Take a beloved thing, you know something and hidden things you don't know if you look at what you don't know and want to know, Him this is "affection" (uns). When latter in extreme, you don't often remember the qualities of His Majesty and familiarity comes in his statements and actions.

To attain this, develop love (see love).

(l) Pleasure.

Allah says in Quran, Allah is pleased with them and they are pleased with Allah. The prophet (sal-am) said for a man it is good to be pleased with what Allah has destined from him.

Not to reject on destiny with tongue or heart, sometimes in extreme cases even the pain is not felt.

To attain this, develop love.

(m) Intention.

Allah say in Quran, O Mohammed (sal-am) don't be angry with those who call their Lord morning and evening (all the time) and like Allah. The Prophet (Sal-am) said
actions depend upon intentions.

It is rising of the heart towards some thing good for him.

To attain this develop good deeds and the goodness of sulook way of the Hereafter, this will activate the heart.

(n) Sincerity. قال الله تعالى وما أمروا إلا ليعبدوا الله مخلصين له الدين حنفاء الآية

Allah says in Quran, they have been asked to worship Me with sincerity and away from other things. The prophet (sal-am) said when a man prays well in front of others and in loneliness also, then Allah says he is my rightful servant.

To worship Allah for the sake of Allah and without pleasures of others or self.

To attain this remove "show" (riya).

(o) Truthfulness.

قال الله تعالى إنما المؤمنون الذين آمنوا بالله ورسوله ثم لم يرتابوا وجاهدوا بأموالهم وأنفسهم في سبيل الله أولئك هم الصادقون ○ وعن عائشة قالت مر النبي صلى الله عليه وسلم بأبي بكر وهو يلعن بعض رقيقه فالتفت إليه فقال لعانين وصديقين إلى قول أبي بكر لا أعود. رواه البيهقي في شعب الايمان

Allah say in Quran : those are faithful who believe on Allah and His prophet, did not hesitate and fought with their life and property in the way of Allah. There are the truthful ones. Aysha Rad. said the prophet (Sa-am) passed through Abu Bakr Rad. He was cursing his slave. The prophet (sal-am) said Siddiq and cursing? Abu Bakr (Rad.) said I will not do that again.

To need perfection in any stage (muqam) and leave not incomplete.

To attain it keep a watch of it and keep on perfecting.

(p) Meditation (Muraqabah).

قال الله تعالى إن الله كان على كل شيء رقيبا ○ وقال رسول الله صلى الله عليه وسلم الإحسان أن تعبد الله كأنك تراه فإن لم تكن تراه فإنه يراك (رواه مسلم) وقال عليه السلام احفظ الله تجده تجاهك (رواه احمد والترمذي)

Allah says in Quran : Allah is most certainly watchful over everything. Ihsan is to worship Allah as if you see Him, if you can't see him He does see you. The Prophet (sal-am) said think of Allah, you will find Him infront of you

Know that Allah knows my apparent and hidden and knows everything all the time, know He is Great, Al-mighty, think of His punishment, then you will think of Him all the time and nothing will happen against His wishes.

Think with his heart of someone who is looking after him.

(q) Thoughtfulness. قَالَ اللّٰهُ تَعَالٰى وَيَضْرِبُ اللّٰهُ الْاَمْثَالَ لِلنَّاسِ
لَعَلَّهُمْ يَتَفَكَّرُوْنَ

Allah says in Quran, Allah gives examples for people so that they may think. The prophet (sal-am) said

Consequantly accept what is going to last over what is going to perish.

Take two things in your mind and desire the third, for instance you know that the Hereafter is permanent, and you now that permanent thing is preferable to temporary thing. From these two facts you desire the third hereafter is preferable.

By the reform of these stages all the others are also reformed, such as piety, contentment, certainty, servitude, steadfastness, modesty, freedom, manners, etiquettes, recognition of Allah etc. Which are descibed in Quran and Hadit as follows:

اِتَّقُوا اللّٰهَ مِنْ
حُسْنِ اِسْلَامِ الْمَرْءِ تَرْكُهٗ مَا لَا يَعْنِيْهِ۔ اَلْقَنَاعَةُ كَنْزٌ لَا يَفْنٰى۔ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ
وَاعْبُدْ رَبَّكَ حَتّٰى يَاْتِيَكَ الْيَقِيْنُ ○ اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا الاٰيَة۔
اِسْتَحْيُوْا مِنَ اللّٰهِ حَقَّ الْحَيَاءِ۔ يُؤْثِرُوْنَ عَلٰى اَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ط قوله
عليه السلام يَوْمَ الْقِيٰمَةِ يَا رَبِّ اُمَّتِيْ اُمَّتِيْ۔ وَاِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ○ مَا زَاغَ
الْبَصَرُ وَمَا طَغٰى ○ وَمَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ

It is obvious, therefore they are not described in detail.

(32) Bad Manners.

(a) Lust. قَالَ اللّٰهُ تَعَالٰى وَيُرِيْدُ الَّذِيْنَ يَتَّبِعُوْنَ الشَّهَوٰتِ
اَنْ تَمِيْلُوْا مَيْلًا عَظِيْمًا

Allah says in Quran, those people who follow their selfish desires or lust want you to deviate from truth a lot of turning away.

Needs struggle which has been described earlier.

(b) Evils of Tongue. وَقَالَ اللّٰهُ تَعَالٰى مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ
رَقِيْبٌ عَتِيْدٌ وَقَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ مَنْ صَمَتَ نَجَا (رواه احمد والترمذی)

Allah says in Quran not a word he utters but there is a watcher ready.

One who kept queit escaped punishment.

There are evils of tongue : talking contrary to shari'ah useless argument, fighting, artificiality in talk, rebukes curse, music, joke to hurt other person, disclose somebody's secret, false promises lie, false oath, false witness, backbiting, have two faces in talk, praise, to talk about Allah without knowledge, ask ulema useless things.

The cure is to think a little because Allah listens and watches one everything that He will not be displeased. This will stop sin from the mouth.

(c) Anger. قَالَ اللّٰهُ تَعَالٰى اِذْ جَعَلَ الَّذِيْنَ كَفَرُوْا فِيْ قُلُوْبِهِمُ
الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ وَقَالَ النَّبِيُّ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ لَا تَغْضَبْ (رواه البخاری)

Allah says in Quran : When these people who become kafir

in their heart did the anger of Jahilyya (ignorance). The Prophet (sal-am) said don't be angry.

It is the rushing of blood to take revenge.

The cure is to think that Allah has more power over me and I disobey Him too and if He gets angry what will happen. Think that nothing happens without Allah's permission so why should I object or resist. Say Aoozoo billahi. Sit down if standing, lie down if sitting. Make ablution with cold water. Finally remove the person or get away from him.

(d) Malice (Keenah).

Allah says in Quran forgive others, enjoin the right, and turn your face away form the ignorant people. The prophat (Sal-am) said (Bukhari & Muslim): Don't have malice.

When you cannot take revenge of anger in order to control it there is a hardship in heart called malice.

To cure is to forgive his sins, and start talking to him, in a few days malice will be gone.

(e) Jealousy.

قَالَ اللهُ تَعَالَى وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ وَقَالَ رَسُولُ اللهِ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا تَحَاسَدُوا (رواه البخاري)

Allah says in Quran : I seek refuge with the Lord of the day break......from the mischief of the enemy when he envy. The prophet (sal-am) said don't envy each other.

Somebody has a good condition and you don't like it and wish that he loses it.

Praise the man a lot and treat him with kindness, humility, giving. This will produce your love in his heart. Then he will treat you likewise. This will produce his love in your heart. Jealousy will

be gone. This is the cure

(f) Worldly love. قال الله تعالى وما الحيوة الدنيا الا متاع الغرور

Allah says in Quran, the worldly life is full of defect. And the prophet (sal-am) said world is a prison for the believer and a paradise for the kafir (Muslim).

World is a thing which has pleasure now but no reward in the Hereafter

To cure worldly love remember death often and do not make long plans.

(g)Misery. قال الله تعالى ومن يبخل فانما يبخل عن نفسه

Allah says in Quran : One who is miser does misery from himself. The prophet (sal-am) said a miser is away form Allah, is away from paradise . is away from people, is close to hell (Tirmizi).

To avoid spending where it is esssential according to Shari'ah

To cure, remove the love of wealth from the heart and see worldly love .

(h) Greed. قال الله تعالى ولا تمدن عينيك الى ما متعنا به
ازواجا منهم زهرة الحيوة الدنيا وقال رسول الله صلى الله عليه وسلم يهرم ابن
آدم ويشب منه اثنان الحرص على المال والحرص على العمر (متفق عليه)

Allah says in Quran : don't cast your eyes towards the things we gave for benefit to different Kafir groups in this world. The prophet (sal-am) said man gets old but two things keep increasing : greed on his wealth and greed on his age.

It is the business of heart with wealth.

To cure, cut down the expenses so that more income may not be needed, and don't think of what will happen in the future. Think that a greedy person is always miserable.

(i) Love of Position.

قَالَ اللهُ تَعَالَى تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا
يُرِيْدُوْنَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِيْنَ وقال رسول الله صلى الله عليه وسلم
مَا ذِئْبَانِ جَائِعَانِ أُرْسِلَا فِي غَنَمٍ بِأَفْسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ لِدِيْنِهٖ (رواه الترمذي)

Allah says in Quran : this Hereafter is meant for those who do not have love for position or trouble-making, and the end is for those who fear Allah. The prophet (sal-am) said two hungry wolves on goats don't cause so much danger as greed of wealth and love for position ruins a man's religion.

It is the change of peoples heart that they may respect and obey him.

To cure, think that neither will I remain nor these people who are showing respect to me, so what good in being pleased with their temporary behaviour.

(j) Show. قَالَ اللهُ تَعَالَى يُرَآءُوْنَ النَّاسَ

Allah says in Quran : they show to the people. The prophet (sal-am) said:
(Ibne Majah), a little show is shirk (polytheism).

By a worship of Allah, to try to be respectful in the eyes of the people.

To cure, remove love of position from the heart as show is a part of it. Apart from Jama'at day other prayers and worship secretly. Hadrat Haji Imdadullah (my shaikh) Rah. said if you fear

who in a worship do it lot and openly, no body will pay attention to it. The worship will become habit and then sincerity will come into it.

(k) Pride. .قَالَ اللّٰهُ تَعَالٰى اِنَّ اللّٰهَ لَا يُحِبُّ الْمُسْتَكْبِرِيْنَ ٥

Allah says in Quran : Allah does not like proud people. The Prophet (sal-am) said in Muslim, whosoever has an atom's worth of pride in his beart will not go to paradise.

It is to consider oneself greater than others in virtues.

To cure, think of Allah's greatness, you will find your virtues nothing in fromt of Him. If you find yourself greater than a person, treat him with respect and humility until you get used to it.

قَالَ اللّٰهُ تَعَالٰى اِذْ اَعْجَبَتْكُمْ كَثْرَتُكُمْ

(l) Self pamperedness (UJB).

Allah says in Quran : when it looked good to you your being more in number. The prophet (sal-am) said, things which destroy are the selfish desires which you follow, misery is one which you act upon, and considering good of a person of himself is worst of all (Baihiqi).

It is to consider a virtue to yourself.

To cure think of it as a gift from Allah, and fear that it might be withdrawn.

(m) Deceit (Ghuroor). .قَالَ اللّٰهُ تَعَالٰى وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ

Allah says in Quran : And let not satan deceive you. The prophet (sal-am)said stay away from the deceitful world (Baihiqi).

It is belief according to selfish desires, which is attractive, by the deceit of the devil (shaitan) self is satisfied with it.

To cure always judge your actions with Quran, Hadith and saint's sayings.

With the cure of these all other bad manners will be gone. Remember these short poems in Persian.

(n) Meditation. It includes "Musharitah" before the meditation and "Muhasabah" after it. Musharitah is to talk to yourself every morning don't do this and that evil or sin. Then keep an eye on this meditation or "Muraqabah." Then do the "Muhasabah" in the evening before going to sleep. Remember all the deeds. Thank God for good deeds. Feel sorry for the bad deeds or those with the intermingling of the self, repent, and fix some punishment and do it. Allah says وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ (احیاء العلوم) (Ahyaul Uloom).

(33) Misclaneous Masails of Tariqah (Tasawwuf).

(a) Rejection. After receiving the goal nobody is rejected. If anybody is rejected it is before that.

(b) More Rewards to Saints. The saints (auliya) get more rewards in their worship and good deeds, because they are more sincere and have more servitude.

(c) Manifestation (Kashf). Breaking of habit takes place in many ways. One is manifestation or Kashf which is of two kinds: worldly manifestation and Divine manifestation. Worldly manifestation is where the distance in time or space may not be a curtain

for him. He may come to know the things. Divine manifestation is where knowledge concerning sulook or concerning attributes and qualities of Allah may be manifested.

Second is inspiration. Some knowledge may be revealed on the heart of sufi, or hear some voice. There is "Tasawwuf" or influencing. Influencing means affecting the hidden of the Mureed by which he is attracted to Allah. Influencing also occurs by courage in prayer in worldly things. There are many stories from saints in there.

(d) Manifestation and Inspiration. Manifestation and Inspiration give knowledge with hesitation. If it is according to Shari'ah it is acceptable, otherwise will be disearded. Some companions said Azan (call to prayer) in their dream. The prophet accepted it and it was carried. The companions were hesitant in washing the prophet whether to take off the clothes and, a sleep came on them and they all heard a voice saying wash him with dress on, and it was carried on.

If there is difference in manifestation, then the latter one will be accepted of the same person.

If they are of two persons, then one of more intelligent person will be accepted. If both are intelligent then one whose manifastation is often according to Shari'ah will be accepted. If they are both equal then who is more pious his will be accepted. If both are equal then follow your hearts desire. If a kashf is opposed to a group of them, then follow the group. But if he alone is the best person, then follow him.

(e) Miracles. Miracles are not essential for sainthood. Some companions did not show a miracle all their life even though they are greater then all saints. Greatness lies in closeness to Allah and sincerity of worship. Hindu jogis show unusual things (miracles). This is a result of struggle. It is lesser in rank to Zikr of heart.

It is a miracle if saints to be steadfast on shari'ah and quest manifestation in finding out the ability of the mureed and train him accordingly.

Shaikh Akbar Rah. wrote that some saints wished on their death bed that they would have not shown any miracle. Then how would you knows he is a saint. Sainthood is a secret thing, why know it. If you want to benefit from their company then sit a few days and notice the change in your heart. You will know he is influencial.

(f) Search for a preceptor and number. It is essential to acquire hidden perfection and for that a preceptor is needed as is the habit of Allah without whom this way is not travelled. It is therefore, essential to find a "Pir" or preceptor. Meet different saints, do not hurry in :Bait"(or pledge) and do not reject quickly. Look if they are steadfast in Shari'ah. If not steadfast leave him even if he shows miracles.

Allah says in Quran: Don't listen to him O Mohammed (Sal-am) to any sinner or kafir. And don't listen to him whose heart has negligence and his work has crossed the limits. If he is steadfast on Shari'ah, he is a saint alright but you need training and perfection. Don't do Bait just now. Look for the effect on your heart : increase in Allah's love, and decrease in sins and worldly love. These are the signs of saints in Hadith : when you see them you remember Allah.

You may recognise this right away, so ask an intelligent, truthful "mureed" about the Shaikh. Allah syas in Quran :

The prophet (sal-am) said
cure for sickness and ignorance is asking others. If several people give good witness then he is worthconsidering. After satisfaction, be a mureed and follows him

If after a long time there is no gain, go somewhere else. The object is Allah and not Shaikh. But don't talk ill of the Shaikh. May be he is a perfect Shaikh and your share is not there. Similarly if the shaikh dies before your completion or you have no hope of seeing him, then go somewhere else. To benefit from tomb is not enough. You can not have training from tomb. Although a related person feels something in his events. There are thousands of tombs of saints and even prophets, no one should have done "Bait " for training and education.

(g) Bait (pledge). Don't do Bait more than one place. This removes the blessing and shaikh is disheartened. The relationship way disappear. He may earn a bad name.

(h) Love for Shaikh. If you feel some improvement in your heart, then consider the shaikh worth while. Follow him. Obey him. Please him. Don't do anything he does not like as think block the relationship read the surah Hojorat (Apartments) in Quran, the first few verses about the prophet (sal-am) : 1. O you who believe! do not be forward in the presernce of Allah and His messenger, and fear Allah. Verily Allah is hearing, knowing. 2. O You who believe! do not raise you voice above the voice of the prophet, nor shout loud to him in discourse, as you do to one another, lest you works ,may be rendered fruitless, which you perceive not. A shaikh is the follower of the prophet. Learn these etiquittes for him also.

(i) Best for Me. Consider your Shaikh as best for you. Allah says in Quran :

there is somone greater then a knowledgeable person. Believe that in my search I can not find a better person for me as explained by Hadhrat Haji Imdadullah Sahab Rah.(the shaikh of Moulana Thanwi).

(j) Shaikh not innocent. If by chance shaikh does something objectionable remember the story of Hadhrat Musa (Moses) and Khidhr A.S. and think about it. Either think of a re-

interpretaion or that saints are not innocent. But if somebody has make a habit of sin, then leave him. He is not a saint.

(k) Shaikh not knower of the Unseen. Don't insult the saints and also don't elevate them higher then or equal to Allah or His prophet (sal-am) for instance to call them "Alimul-ghaib" knower of the unseen is kufr (paganism).

قَالَ اللّٰهُ تَعَالٰى لَا يَعْلَمُ مَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ
الْغَيْبَ اِلَّا اللّٰهُ وَ قُلْ لَّآ اَقُوْلُ لَكُمْ عِنْدِيْ خَزَآئِنُ اللّٰهِ وَلَآ اَعْلَمُ الْغَيْبَ وَ لَا
يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖٓ اِلَّا بِمَا شَآءَ

Allah says in Quran : Nobody knows of what is in the heavens and earth of the unseen except Allah; Say O Mohammed (sal-am) I do not say I have treasures of Allah nor I know the unseen; and people can not surround a little bit of knowledge except what Allah wishes. It is Kufr to consider saints capable of giving anything or taking away anything or giving children or sustenence or take from Allah by force.

قَالَ اللّٰهُ تَعَالٰى قُلْ لَّآ اَمْلِكُ لِنَفْسِيْ نَفْعًا وَّلَا ضَرًّا اِلَّا مَا شَآءَ اللّٰهُ

These are Kufr and shirk and some ways of sin and Bid'ah : offer salah to them (saints), doing prostration to their tombs and going round it (as to Kabah).

Allah says in Quran :

اَلدُّعَآءُ هُوَ الْعِبَادَةُ ثُمَّ تَلَا

We worship you and ask You for help. Going round the kabah in circles in worship like Salah

Allah says in Quran : Ask me I will grant it. those who are proud to worship will enter Hell disgraced. Who you call besides Allah are servants like you.

(l) Shaikh (Saint) not prophet. A saint can not reach the rank of a prophet nor can worship be waived but it is more emphasized. But "Majzoob" (mad man) is excepted. Shaikh is not innocent nor can he reach the rank of a companion.

Allah says in Quran : You are best of Ummah. The prophet (sal-am) said the best period of Islam is my time. All agree on it. All the companions are just. According to Abdullah bi Mubarak (who was a "Tabei") the dust that went into the nostrils of Hadhrat Maavia Rad. horse is better than Hadhrat Owais Qarni Rah. and Hadhrat Omar bin Abdul Aziz Marvani.

(m) Tomb of Shaikh. All these are prohibited : To build high tombs, with dome on them, to have fare (Urs), lightning the tombs, to prostrate(do Sajdah) to any dead (or alive).

However, it is good to visit the tomb, do "Isale Thawab" or send blessings to them and for a man of relationship to obtain blessings from them.

(n) Shaikh Should Progress. A Shaikh should make progress should not claim to be perfect; should thank Allah for the blessings; should not be greedy or progressing the Tariqah; should be kind to Mureeds; forgive their mistakes; should not remove them in exchange for worldly people; should not ask " mureeds" to give him money; should be patient on troubles from people; like seriously; should not prefer one Mureed or another (disciple) except on piety; do not do such things as people may be disappointed or distressed (from Irshadut Talebeen by Qazi Thanaullah

Panipati Rah.)

قَالَ اللّٰهُ تَعَالٰی قُلْ

رَّبِّ زِدْنِیْ عِلْمًا دعویٰ کمال کا نہ کرے ہاں اظہار نعمت میں مضائقہ نہیں۔ قَالَ اللّٰهُ تَعَالٰی
لَا تُزَكُّوْٓا اَنْفُسَكُمْ وقال اللہ تعالیٰ وَاَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ اور افشائے طریقہ پر حریص ہے۔
قال اللہ تعالیٰ حَرِیْصٌ عَلَیْكُمْ مریدوں کے ساتھ شفقت و محبت سے رہے قال اللہ تعالیٰ بِالْمُؤْمِنِیْنَ
رَءُوْفٌ رَّحِیْمٌ ان کی خطا و قصور سے درگذرے قال اللہ تعالیٰ وَلَوْ كُنْتَ فَظًّا غَلِیْظَ الْقَلْبِ
لَانْفَضُّوْا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ دنیاداروں کی خاطر سے ان کو علیحدہ نہ کرے۔ قال اللہ تعالیٰ وَلَا تَطْرُدِ
الَّذِیْنَ یَدْعُوْنَ رَبَّهُمْ الی قولہ فَتَكُوْنَ مِنَ الظّٰلِمِیْنَ اور مریدوں سے متوقع دنیا و طالب
نفع دنیوی کا نہ ہو۔ قال اللہ تعالیٰ تُرِیْدُوْنَ زِیْنَةَ الْحَیٰوةِ الدُّنْیَا و قال لَا اَسْئَلُكُمْ عَلَیْهِ اَجْرًا

(o) Imagining Shaikh. It is also called "Barzakh" "Rabita " and "Wasita". This does not mean that God is in the shape of the Shaikh. This is totally wrong. If you are mistaken by this Hadith.

Allah created Adam on

His qualities. Mouth nose is not only shape but shape is also quality. Human being are given hearing, sight, etc. so they are created on the shape or quality of Allah. This much is written in books of Tasawwuf. If you imagine shaikh a lot you would love him. This thought removes other thoughts and gives peace of mind. (Hadhrat Shah Kalimullah Rah. in Kashkol). It is good for the specialist but very harmful for the general public. Don't consider Shaikh present

all the times or helping him all the times sometimes the shape appears before your face, sometimes it is someone from the unseen; the shaikh does not know it even Hadhrat Imam Ghazzali has prohibited it and such "Ashghal" which have manifestation.

(p) Ladies Bait. Don't take ladies hands in your hand. This is Haram. The prophet (sal-am) never did so. Let them hold a piece of cloth.

(q) Musical Concert. (Sama) It is a controvercial matter. It is permissible when you have the right people, right time, and right place. Now is a custom left. People with different selfish motives gather together. There is a lot of bad name to the Tariqah of saints. Hadhrat Sultanul Mashaikh Rah. says in Fawaidul fuad:

(چند چیز موجود شود سماع آنگاه شنود، آں چیست مسمع است و مسموع و مستمع و آلہ سماع
ست فرمودند مسمع گوینده است می باید که مرد تمام باشد و کودک و عورت نباشد اما مسموع
آنچه می گوید باید که هزل و فحش نباشد و اما مستمع آنکه می شنود باید که بحق شنود و مملو باشد از یاد حق و
اما آلہ سماع و آں مزامیر است چوں چنگ و رباب و مثل آں باید که در میان نباشد ایں چنیں سماع
حلال ست)

Sama' activates the present situation in the person and if it is other than. Allah then that is activated in most people who go there. If love other than Allah is Haram then what do you speak of its source.

(r) Absorption (Istighraq). During absorption there is no progress in action and he gets lost. keep on acting, keep on progressing. This is best (Khajah Obaidullah Ahrar Rah.).

(s) Apparest Meaning of Quran and Hadith is valid. Don't speak against shaikh without situation and be kafir (Gulshan Raz).

(t) Statement under Intoxiation to be Rejected. Keep quite if a Sufi under intoxication says something objectionable. Don't follow him. Do object if public is going to get astray. Show

him the mistake then.

(u) Apparent and Hidden Meanings of Quran and Hadith. It is kufr to deny the apparent meaning of Quran and Hadith. To accept the apparent and go towards the hidden is the right thing. For instance, in Hadith it is mentioned where thee is dog angels don't go. Apparent people said day is prohibited (but they kept the dog-like qualities in their heart). They have faith and will eventually go to paradise. Hidden people said this dog as alright, keep it. They said house is heart, dog is dog-like virtues, angels means heavenly enlightenment. They became kafir by rejecting Shaikh.

Those who are moderate, on the right path, said when dog is prohibited in the house, how can dog-like qualities will be allowed in the heart, this is right path

(v) Curtains. People of manifestation say that there are in lack pleasentry or anecedote 10,000 curtains dark and light each. There are 7 anecdotes, this 70,000 curtains. Zikr removes darkness and the light of ancecdote becomes visible to the salik. This is the sign of those curtains being lifted. For instance the curtain of self is lust, the curtain of heart is to pay attention to other than Allah, and curtain of intellect is to think in the meaning of philosophy, etc.

(w) Salik and Curtains. In Fawaidul Fuad it is written: "saliks" are who walks the way, "waqif" or stationary is one who stops in the middle, when salik is lazy in worship and he repents right away and does worship again he becomes salik again. But if he continues in negligiance then he is, I am afraid, going to be an "rajeh: or returner. There are 7 stages of a mistake : first is in differnce, if not repented it becomes a curtain, if still (insisted becomes a distance, if still went the wrong way then worship is withdrawn; further more of this "salbe qadeem" is satisfaction, and then in the end is enmity (from love). Inna lillah!

VIII Correction of Mistakes.

The important ones are described below.

اس غلطی کی اصلاح کہ فقیری میں اتباع شریعت کی ضرورت نہیں فتوحات
میں ہے کُلُّ حَقِیْقَةٍ عَلٰی خِلَافِ الشَّرِیْعَةِ زَنْدَقَةٌ بَاطِلَةٌ اور اسی میں ہے مَا لَنَا طَرِیْقٌ
اِلَی اللّٰهِ اِلَّا عَلَی الْوَجْهِ الْمَشْرُوْعِ لَا طَرِیْقَ لَنَا اِلَی اللّٰهِ اِلَّا مَا شَرَعَ اسی میں ہے مَنْ قَالَ اِنَّ ثَمَّ طَرِیْقًا
اِلَی اللّٰهِ خِلَافَ مَا شَرَعَ فَقَوْلُهٗ زُوْرٌ فَلَا یُقْتَدٰی بِشَیْخٍ لَا اَدَبَ لَهٗ حضرت بایزید فرماتے ہیں لَوْ نَظَرْتُمْ اِلٰی
رَجُلٍ اُعْطِیَ مِنَ الْکَرَامَاتِ حَتّٰی یَرْتَقِیَ فِی الْهَوَاءِ فَلَا تَغْتَرُّوْا بِهٖ حَتّٰی تَنْظُرُوْهُ کَیْفَ تَجِدُوْنَهٗ
عِنْدَ الْاَمْرِ وَالنَّهْیِ وَحِفْظِ الْحُدُوْدِ وَاَدَاءِ الشَّرِیْعَةِ ۔ حضرت جنید فرماتے
ہیں اَلطُّرُقُ کُلُّهَا مَسْدُوْدَةٌ عَلَی الْخَلْقِ اِلَّا عَلٰی مَنِ اقْتَفٰی اَثَرَ رَسُوْلِ اللّٰهِ صَلَّی اللّٰهُ
عَلَیْهِ وَسَلَّمَ اور فتوحات میں ہے ۔ فَمَا عَبَدَ اللّٰهَ مَنْ لَّمْ یَعْلَمْ بِحُکْمِ
بِمَکَانٍ خَاطَبَ اللّٰهُ بِمَا تَعَبَّدَ وَرُبَّمَا عِلَّةٌ فِیْهِ اَنَّ الْاَجْهَلَ مَعَ الْعِلْمِ خَیْرٌ مِّنَ
الْعَمَلِ مَعَ الْجَهْلِ.

Statement are from futoohat, Hadhrat Ba Yazeed Rah, Hadhrat Junaid Rah., Qashirya from Hadhrat Zun Noon Masri Rah., Hadhrat Siri Saqti Rah.,Hadhrat Abu Sulaiman Rah. Hadhrat Ahmed bin Abul Hawaris Rah., Hadhrat Abu Hafas Haddad Rah., Hadhrat Abu Uthnam Rah., Hadhrat Noori Rah., Hadrath Abu Saeed Khazzaz Rah., Daleelul Arefeen, Malfoozat Khaja Moinuddin Chishti Rah., Maktoobate Quddoosia by Hadhrat Qutbul Alam Abdul Quddoos Gangohi Rah, and Quwatul Qulobs by Abu Talib Makki, etc. These prove that in sufism (Tasawwuf) first you need the knowledge of shariah, then act according to it. The door does not open without it. No body can be a saint (Wali) by opposing the prophet by being an innovator. When this is the result with innovation (Bid'ah) what to talk about kufr and shirk. Ignorant people call knowledge the greatest certain (Hijabe Akbar) and action (freedom from action). This is wrong. Let me explain to you.

Hijabe-Akbar is the last curtain between you and the king. When you reach, this curtain, all the other curtain have been removed. After you cross this last curtain you will see the king. One

who has not even acquired the knowledge is behind many many curtains. So acquired knowledge from books (such as Bahishti Zewar, English edition by Maulana Ashraf Ali Thanwi, Saroha and M. Abdullah) or from Ulema to come up to the last curtain. Let's take freedom. Freedom means escape from lust (not Allah's commandments).

گر تو خواہی حری و دل زندگی　　بندگی کن بندگی کن بندگی
زندگی مقصود بہر بندگی ست　　زندگی بے بندگی شرمندگی ست
جز خضوع و بندگی و اضطرار　　اندریں حضرت ندارد اعتبار
ہر کہ اندر عشق یابد زندگی　　کفر باشد پیش او جز بندگی
ذوق باید تا دہد طاعات بر　　مغز باید تا دہد دانہ شجر

You are mistaken if youn think shari'ah is opposed to Haqiqah. Shariah is not Haqiqah but is not opposed to it. There are various laws. One thing illegal in one law does not become legal in other law. Imam Ghazali Rah. has said why keep Haqiqah secret". This is because they are not opposed to shari'ah but because they are difficult not conceivable by ordinary people and are harmful to them. Second (to be kept secret) are ways of teaching of sulook, if made public will bring disrespect and greed of Salik (Talib). Third thing (to be kept secret) are the resuts of struggle and manifestations or this will produce claim and show They are not secret because they are opposed to shariah but if so they will be rejected. In summary, you meet Allah by the knowledge of Shari'ah and Sunnah. If any saint said otherwise he was intoxicated. May be he made a mistake and is forgiven or the stories are wrongly narrated. But ordinary people joke with it, oppose it, so that this is Kufr. This means don't do anything against shari'ah as like: going round the tombs in circles, prostration before Shaikh. Follow a shaikh as long he follows Shariah,, otherwise leave him. Hadhrat Noovi Rah. says one who speaks contrary to shari'ah in closeness, get away from him.

(34) Intermingling of Sexes is Harmful.

There is a story in Jawahire Ghaibi, a person was doing Tawaf(going round the circles to Kabah) and saying O Allah I seek refuge from You to You. On asking he told his story. Once he looked with lust to a beautiful boy and was slapped from the unseen and lost his eyes. Hadhrat Yusuf bin Husain Rah. says I saw the troubles of sufis in mixing with the boys and women. Shaikh Wasti Rah. says when Allah wants to disgrace someone throws him in dirty roads meaning boys. Hadhrat Muzaffar Qarminsi Rah. says being kind is good but with woman it is bad. People said to Hadhrat Shaikh Naseerabadi that we sit with ladies and our intentaion are good. He said as long as this body is there he is talking to her is Haram. Some ignorant people consider it a source of Allah's love. If so the protitutes were Auliya (saints). It is not ture that love of a woman is source of Allah's love, but be that woman your wife.

(a) Shaikh not Allah. It is wrong and has been discussed earlier in this book.

(b) Paradise and Hell Present. Anybody who doubts that goes against Quran clearly.

(c) Quran not Prophet's (sal-am) words. If Quran was Hadhrat Mohammed's (sal-am) words what does this verse mean this book which we have revealed towards you. Who is saying that (Allah)? Whom is He saying that (Mohammed)? Not only faith is gone but intellect is also gone.

(d) Protection of Tongue. Don't say anything that comes to your head. Think if it is the right manners (etiquette). You could become a kafir(atheist) by that

بے ادب را اندریں رہ بار نیست — جائے او بر دار شد در دار نیست
از خدا جوئیم توفیقِ ادب — بے ادب محروم ماند از فضلِ رب
بے ادب تنہا نہ خود را داشت بد — بلکہ آتش در ہمہ آفاق زد
ہر کہ گستاخی کند اندر طریق — باشد او در لجۂ حسرت غریق
ہر کہ گستاخی کند در راہِ دوست — رہزنِ مرداں شد و نامرد اوست
بد ز گستاخی کسوفِ آفتاب — شد عزازیلے ز جرأت ردِّ باب

There is no restriction in "Wahdatul Wajood " Sometimes called Allah a creature, sometimes called a creature of Allah God forbid

There is also no protection of stomach They accept meal from there who take interest, from prostitutes and the like , and who accept money from them. This is all big sin

(e) Rules of Shari'ah not waived. There is a mistake in the belief that at some stage in Sufism rules of Shari'ah are waived This is Kufr. As long as you are aware they are never forgiven, although in unconciousness you are excused. Hadhrat Ibrahim bin Shaiban Rah. says: The knowledge of Tasawwuf depends upon unity of Allah, sincerity and correct attitude of servitude. All other than this is deceit and irreligiousness.

Hadhrat Junaid Rah. was told some people say we have reached the end why now bother about rules of Shari'ah. He said yes, they have reached the end of Hell. And he said a thing , an adulterer is better then someone with this belief And he said if I live thousnad years I will not leave my Zikr recital.

(f) Boasting and Insulting Others. Another mistake that some people do is to boast and insult othres, Allah says

But if you say some thing as a gift from Allah and not your attribute, then it is alright. Allah says in Quran:

Some say my "Nisbat" (relationship) is so strong that sins don't change them. Some say we stare boys and prostitutes and this increases our relationship. Remember, this is Shaitan's relationship and this increase is called "istidraj" or "makr". Such a person can never come on the right path.

ز حضرت خواجہ

علیہ اللہ احرار فرمودند کہ مکر الٰہی دو ہست یکے بہ نسبت عوام دیگرے بہ نسبت خواص
مکرے کہ بہ نسبت عوام ست ارداف نعمت ست۔ باوجود تقصیر در خدمت۔ و مکرے کہ
بہ نسبت خواص ست ابقائے حال ست باوجود ترک ادب۔ حضرت شیخ قطب العالم
عبدالقدوس گنگوہی فرماتے ہیں در کار مستقیم باش و در شرع مستقیم۔ ہر چند استقامت
شرع ست و در کار ست انوار انوار ست و اسرار اسرار و می آرند مریدے نورے می دید
پیش پیر عرض داشت کہ من چنیں نور می بینم پیر دانائے روزگار فرمود ہر بیگیشت کہ او از
حق غیرے بے اتفاق [illegible] حال او فرق ساخت
پیر حق رسیدہ فرمود خاطر جمع دار کہ آں نور حق ست کہ اگر بار ارتکاب خلاف شرع آں نور کشف
بودے نور نبودے بلکہ ظلمت باشے۔ حق نبودے باطل بودے

(g) Authorities of Hadith. They are Ulema Shaikhul Hadith. It is not right to look the meaning in Urdu or Persian and start arguing. Among such false Hadith is

There is no word or meaning in authorities Hadith, there is a warning by the Prophet(sal-am)

one who lies on me intentionally may make his abode the fire of Hell.

Another lie is that the prophet (sal-am) brought several

thousand statements of Tasawwuf on Meraj night and told them to Hadhrat Ali Rad. How do you know that several thousand statements of Tasawwuuf given on Meraj night? There was so secrecy that angels did not know it. How did the claimant know it? The second lie is that it was told to Hadhrat Ali Rah. secretly. somebody asked Hadhrat Ali Rah. if the prophet (sal-am) told him some special things. He said no but the understanding of Quran which Allah bestows to people. This understanding came to him from the prophet (sal-am) and this has been transferred to date (from chest to chest). This is the meaning of Tasawwuf coming from chest to chest. This does not mean that the prophet (sal-am) said something secretly to Ali and it is being transferred now.

It is like this. A person may say that Hatim was very generous. It is written in the books. But I have information from chest to chest that he was a miser. Don't tell this to Mullahs, they will oppose you. You can bring anything chest to chest and there will be no authenticity.

The third lie is that only Hadhrat Ali Rah. was selected to know them, when the virtues of the best person after the prophets, Hadhrat Abu Bakr Rah. was ignored. How can this happen?

(h) Allah's vision not in this world. Another mistakes is that some people believe that Allah's vision will be on this earth (as in the paradise). In Quran in the story of Hadrat Musa A.S. when he wished to see Allah, the reply was

(You can't see now). There is a Hadith

you will never see Allah before death. Another Hadith in Muslim says His curtain is light. If He lifted it, it will burn every thing (all creations). After Quran and Hadith what is that thing they will believe? You can see Allah in dreams (in sleep).

(i) Caution. There is a spiritual lighting. Sometimes a "salik" mistakes it for Allah and goes astray. A shaikh is needed to help you out.

(35) Some Clarification.

Some saints have used the word "Tajallie Zati." Let not be deceived by that. It means that " salik" is so absorbed in his attentions towards Allah that he does not notice anything else, not even His attributes. This is not seeing Allah. There is a difference between "tajalli" and sight. Tajalli means appearance. This is an attribute of Allah. Sight, is an attributed of the creature(man) and is not the same thing as appearance. Allah can appear but man cannot see Him. In the story of Hadhrat Musa A.S.
negates seeing of Allah and is appearance.

We will see Allah in the Hereafter.

Another mistake is to consider Hadhrat Mohammed (sal-

am) in his body as Allah. This is kufr (atheism). This creates thousands of mistakes. Whatever comes in your imagination, Allah is above that. Our senses and intellect can not reach Him.

كُلُّ مَا تَوَهَّمَهُ قَلْبُكَ أَوْ سَنَحَ فِي مَجَارِي فِكْرَتِكَ أَوْ خَطَرَ
فِي مُعَارَضَاتِ قَلْبِكَ مِنْ حُسْنٍ أَوْ بَهَاءٍ أَوْ أُنْسٍ أَوْ جَمَالٍ أَوْ ضِيَاءٍ أَوْ شَبَحٍ أَوْ نُورٍ أَوْ
شَخْصٍ أَوْ خَيَالٍ فَاللّٰهُ تَعَالَى بَعِيدٌ مِنْ ذٰلِكَ أَلَا تَسْمَعُ إِلَى قَوْلِهِ تَعَالَى لَيْسَ
كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

IX. Mistakes of Tariqah.

(a) Opposing Sunnah. It is a big sin, contrary to Tasawwuf. These days customs and insolvation are common and Tasawwuf is also a name of customs.

قَالَ رَسُولُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ يُوشِكُ أَنْ
يَأْتِيَ عَلَى النَّاسِ زَمَانٌ لَا يَبْقَى مِنَ الْإِسْلَامِ إِلَّا اسْمُهُ وَلَا يَبْقَى مِنَ الْقُرْآنِ إِلَّا رَسْمُهُ۔
رواه البیهقی فی شعب الایمان۔

People are following customs, they even don't know the meaning of the technical terms of Tasawwuf. Shah Waliullah Rah. says :

صوفیہ غنیمتے ست کبریٰ و رسوم ایشان ہیچ نمی ارزد۔

(b) Leave Ignorant Shaikh. One mistake is that you did "Bait" with a non observant of Shari'ah preceptor and kept on it for the rest of your life. When he is not perfect how would he perfect others. Hadhrat Bandarah Rah. says : company of innovators equals turning away from Allah.

صُحْبَةُ أَهْلِ الْبِدَعِ تُورِثُ الْإِعْرَاضَ عَنِ الْحَقِّ

It is difficult to have faith with an ignorant sinner. But it is the rule that you need a perfect Shaikh , one who is master of the apparent and hidden. This does not mean a non-observant of Shariah preceptor but an ordinary shaikh who will be sufficient with my belief.

(c) Don't be Intimate with Boys. Don't watch woman and boys, don't sit with them, don't mix with them. This has been described above.

A saint was going with his Shaikh when he saw a handsome boy and asked his Shaikh, will Allah punish this face. The Shaikh said you have seen this boy, you will be punished. He said after 20 years I forgot my Quran. Mixing wih woman throws you miles away from Allah.

(d) Control you Torgue. It is a big mistake not to control your tongue to make false claims, claim on monotheism, insulting Allah and His Shariah. These have been described above.

(e) Going to Extremes in Struggle (Mujahidah). Don't struggle more than what Shaikh has advised you, You will soon be fed up and leave struggle altogether. This has happened to many people.

قَالَ رَسُوْلُ اللّٰهِ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ خُذُوْا مِنَ الْاَعْمَالِ مَا تُطِيْقُوْنَ فَاِنَّ اللّٰهَ لَا يَمَلُّ حَتّٰى تَمَلُّوْا (رواه الشيخان)

(f) Don't Rush in Results. Don't say that so many days have been since I was struggling but with no results. The result is either he loves faith with the Shaikh or leaves the struggle. Let Him understand that it takes time, once he was a baby then with time he

grew up a man, once he was ignorant then with time he became knowledgeable. Read the following Persian poem if you feel worried.

اشعار

قرنہا باید کہ تا یک کودکے از لطف طبع — عالمے کامل شود یا فاضلے صاحب سخن
سالہا باید کہ تا یک سنگ اصلی ز آفتاب — لعل گردد در بدخشان یا عقیق اندر یمن
ماہہا باید کہ تا یک مشت پشم از پشت میش — صوفی را خرقہ گردد یا حمارے را رسن
ہفتہا باید کہ تا یک پنبہ از آب و گل — شاہدے را حلہ گردد یا شہیدے را کفن
روزہا باید کشیدن انتظار بے شمار — تا کہ در جوف صدف باران شود در عدن

(g) Don't displease the Shaikh. Don't be angry with or enemy of your Shaikh. There is a Hadith : One who is an enemy of my Wali (friend), I declare war upon him.

مَنْ عَادٰى لِيْ وَلِيًّا فَقَدْ اٰذَنْتُهٗ بِالْحَرْبِ.

X. Wills of Saints.

(36) Imam Qaishiry Rah.

First of all have the beliefs according to Ahle Sunnat wal Jama'at (see English Bashishti Zewar. Dini Book Depot, Delhi-6. India), Then learn the practices as the need be by learning or company of Ulema. In controversial matters follow caution. Repent from sins, and please those who have rights upon you. Break off relations of wealth and position. Don't oppose your Shaikh nor object to him. Don't hide from Shaikh your hidden circumstances If opposed Shaikh, apologize promptly. Don't travel without need. Don't laugh too much. Don't quarell with anyone. Don't be jealous of your colleagues. Stay away from woman and children, don't talk freely with them. Without completion of your relation- ship, do not do Bait to anyone else. Follow the Shari'ah thoroughly. Don't be lazy in struggle and worship. Be alone. When in crowd leave them. Consider yourself less than them. Stay away from the company of worldy people.

(37) Shah Waliullah Sahib Rah.

Don't sit in the company of rich (unless necessary). Stay away from : ignorant Sufis, Ulema opposed to Tasawwuf, Muhaddith opposed to Fuqaha, Philosophers. Sit with a person who is learned and Sufi. He should be leaver of the world, lover of Zikrullah and Sunnah, neutral in Mazahib (Hanafi, Shafiie etc.) and Sufi orders. Should not say chishtiyyah are powerful and strong, naqshbandiyyah follow Sunnah, etc. Ignore the intoxicated people. Don't talk evil of them. Yourself do what the shari'ah says.

(38) Haji Imdadullah Sahib Rah.

First have the beliefs of Ahle sunnat wal Jama'at. Cure these views: greed, anger, lies, back, biting, misery, jealousy. show,

pride, malice. Develop these good manners : patience, thankfulness, contentment, knowledge, certainty, trust, pleasure etc. Observe Shari'ah Repent from sin and do good deeds. Pray with Jama'at on time. Remember Allah all the time. Thank Allah on Zikr. Don't ask for manifestation and miracles. Don't tell his secrets to unqualified people. Remove the world from his heart. Stay away from the company of opposed to Shari'ah Sufis. Meet people, when needed, nicely. Consider himself inferior most. Don't worry, whatever happens is from Allah. Help in religious works Have noble intention. Eat and drink with moderation. Earning livelihood is better but if you trust don't trust on human being Don't hope or fear anyone. Thank Allah on his blessings. Don't get disheartened in starvation. Be kind to his colleagues. Keep forgiving him and accepting their a pologies. Don't backbite. Consider your weakness in front of you. Don't argue. Be a host and help the travellar. Be in the company of poor, Ulema and good people. Be content Laugh less, cry a lot Fear Allah's punishment Be mindful of death all the time. Keep examining your deeds everyday. Thank for good deeds and repent for bad deeds. Don't go in anti religious meetings. Avoid the customs if ignorants. Visit the tombs of saints and general Muslim. Respect the Shaikh. Always pray for steadfastness.

(39) The will and Advise of Mujaddid Thanwi Rah.

(a) I ask my friends in particular and the general Muslim public in general emphatically that learning and teaching of religious knowledge is obligatory on each one of them and teaching this to them children. There is no way in escaping from the wordly troubles which are plenty. Do not waste this time.

(b) I ask the students not to be proud of learning and teaching. Its usefulness depends on the company of saints and shaikh. Hold them fast.

(c) Stay away form, the following: Do not follow anger and excessive sex. Do not rush things. Do not do anything without consultation: Do not backbite. Do not talk too much. Do not meet too many people, especially if you make them your secret bearers; this is dangerous. Do not eat too much. Do not take loan without great necessity. Do not be extravagent. Do not pile up unnecessary goods. Do not go to extremes in statements, actions, food and dress. Do not be rude to rich people and do not mix too much with them. Do not eat medicine without Doctor's advice. Save your tongue from useless things and sins. Do not interfere in any body's worldly affairs.

(d) Read surah Yaseen or Qul Huallaho Ahad 3 times every day for me but do not do any Bid'at.

(e) Do not attach themselves to the world Do not be unaware of the hereafter. Be prepared for death anytime. Repent from morning sins in the night and night sins in the day. Fulfill the peoples duties,(see English Bahashti Zewar).

(f) Death on Islam is the best blessing. Pray for it after ever-day 5 prayers. Thank Allah for the available faith. Lain shakartum la-azidannakum! this is a good promise of good death.

(g) May Allah be with them who translate the Mujaddids Books from Urdu to English and Arabic as is much needed now. Amen, wa sallallah alan nabiyy.

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XI. Shajarah

It is a good thing to read and to have the family tree (Shajrah) of your preceptor or Shaikh. This helps to develop a special relationship, affection and love for the preceptors of Tariqah and the holy Prophet (sal-am). This has, therefore, been in the practice of saints and their disciples of Islam to pray with the "Tasawwuf" or "Waseelah" of the following

1. The Prophet Mohammed (Sal-am) Next only to Allah.
2. Hadhrat Ali Rad.
3. Hadhrat Hasan Basari Rah.
4. Hadhrat Khajah Abdul Wahid bin Zaid Rah.
5. Hadhrat Fudhail ibne Ayadh Rah.
6. Hadhrat Ibrahim Adham Rah.
7. Hadhrat Huzaifah Mar-ashi Rah.
8. Hadhrat Bu-Hurrairah Rah.
9. Hadhrat Mamshad Alavi Rah.
10. Hadhrat Abu Ishaq Shami Rah.
11. Hadhrat Abu Ahmed Chishti Rah.
12. Hadhrat Bu-Mohammed Rah.
13. Hadhrat Abu Yusuf Rah.
14. Hadhrat Maudood Chishti Rah.
15. Hadhrat Sharif Zandani Rah.

16. Hadhrat Uthman Rah.
17. Hadhrat Muinuddin Rah.
18. Hadhrat Qutbuddin Rah.
19. Hadhrat Fariddudinn Shakar-Ganj Rah.
20. Hadhrat Alauddin Sabir Rah.
21. Hadhrat Shamsuddin Turk Rah
22. Hadhrat Jalaluddin Rah.
23. Hadhrat Ahmed Abdul Haq Rah.
24. Hadhrat Ahmed Arif Rah.
25 Hadhrat Shaikh Mohammed Rah.
26. Abdul Quddoos Rah.
27. Hadhrat Jalaluddin Rah.
28. Hadhrat Nizamuddin Rah.
29. Hadhrat Bu Saeed Rah.
30. Hadhrat Muhibullah Rah.
31. Hadhrat Shah Mohammad Rah.
32 Hadhrat Mohammadi Rah.
33. Hadhrat Azuddin Rah.
34. Hadhrat Abdul Hadi Rah.
35. Hadhrat Abdul Bari Rah.
36. Hadhrat Haji Abdur Raheem Rah.
37. Hadhrat Noor Mohammed Rah.

38. Hadhrat Haji Imdadullah Rah.

39. Hadhrat Mujaddid Ashraf Ali Thanwi Rah.

40. Hadhrat Dr. M. Abdul Hai Arefi Rah.

41. Hadhrat Mohammed Abdullah, Ph.D.